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The Baseless Assumptions of Positivism

THE TENETS OF SECULARISM'S GOSPEL

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IT IS NOT MERELY because we celebrate the centenary of his death this year, or because he claimed to have founded a new religion, or created an original system of philosophy that we recall the name of Auguste Comte. It is because he was father of our modern infidelities and a chief begetter of the secularist gospels of our time that we are urged to discuss him and his teachings.

The Religion of Humanity has been shattered and scattered by two world wars. It has been demonstrated that sociology is not a science at all, even while Positivism is fighting a weak rear guard action against the advances of modern physics, and has been somewhat revitalized under the name of Logical Positivism. But the seminal ideas, such as the possibility of human perfectibility, Progress (always with a capital "P"), and scientific Utopianism, which Comte scattered through his remarkable works, have fructified the minds of our modern prophets and publicists, and have borne bitter Dead Sea fruit in the century since the death of the French savant.

Comte was born in 1798 of a Catholic Royalist family. There is a tradition that his mother, an exceptionally pious woman, dedicated him in a special manner to the service of God when, at his baptism, she named him after the three saints: Isidore, Augustine and Francis Xavier, and after Mary, the Mother of God. The child showed precocious ability from an early age. He displayed amazing aptitude in all branches of learning, but especially in mathematics. He was admitted to the Polytechnic School of Paris at the age of seventeen, where, like many other students, he was caught up in the atheistic currents of the Capital and lost his head and Faith. He

abandoned belief in the supernatural and repudiated the loyalist sympathies of his family by becoming a fanatical Republican. He lost, too, the moral discipline which the Faith and the influence of his pious family had given him, and thereby introduced into his life the unchecked tensions of the flesh which were to bring him, for a while, to insanity.

The Faith in Science

The genius of Comte was of that constructive nature that delights in synthesis and the construction of mathematical patterns. The intellectual milieu in which he grew up was charged with excitement over the latest scientific discoveries. To many it seemed as if science were the open sesame to all the happiness the human heart could hold. To Comte, even as a youth, it offered the principle of unity which should unite all Western civilization, since theology, as he viewed the matter, has divided men in a thousand warring sects. He felt that if scientific methods could be applied to political, social and economic problems, men would reach solutions as complete and universally acknowledged as mathematical formulae. Positivism was to be the panacea for all "the troubles of our proud and angry dust."

When he was but twenty-five years of age, Comte published an essay bearing the ambitious title, "*A Plan of the Scientific Operations Necessary for the Reorganization of Society.*" The essay shows to what an amazing degree of general knowledge the young philosopher had attained, and his skill in choosing from the works of others the elements and principles which best suited his grandiose synthesis. The essay made its author famous even beyond the frontiers of France.

Much in the manner of Communism it offered an easy and feasible faith to those who had lost or had never known the true Faith. Besides, men were wearied of conflicting opinions in social and political matters, and disintegration sends men in desperation to any system offering unity on hitherto untried principles.

Why Positivism

The essay also tells us why its author decided to call his system of philosophy Positivism. Positivism was so called because it stressed a constructive attitude to life as opposed to the negative attitude of the Revolution. Again, it would emphasize the fact that it would deal with positive concrete facts as opposed to the "figments" of theology and the abstractions of metaphysics. Positivism would explain the world and life neither by the intervention of supernatural agencies, such as theology offered, nor by "the mutual relations of hypostasized concepts" of metaphysics, but by the laws of the positive sciences.

The famous law of the Three Stages was outlined in this essay. Briefly stated, it means that by its very nature the human mind must submit knowledge to the threefold process of the fictitious, the abstract and the positive. Applied to the development of civilizations, it means that mankind must pass through the theological, the philosophical and the positive stages. It is reminiscent of Marx's inverted Hegelian triads, or of a secularized form of Joachim of Flora's vision of world history divided into three stages—the first dominated by God the Father, the second by God the Son and the last by the Holy Ghost.

The Secular Gospel of Our Time

Comte wrote books with a facility and rapidity which would have been remarkable in a novelist, but in a philosopher, dealing with an original system involving a multitude of subjects, was amazing. His chief works, and the ones on which his reputation rests, are *Système du politique positif* (1824), *Cours de philosophie positive* (1839 and the years following), *Cathéisme positiviste* (1850), and *Politique positive* (1851-54). In these are contained all the tenets of the secular gospel of our time. By ingenious sophistries they separated belief in the dignity of man from the action of God's grace; diverted all the energies of the religious sentiment innate in man to the natural world; narrowed Christian charity down to social

service, and the Heavenly Kingdom to a scientific Utopia. They have reduced all truth to terms of scientific truth and created the modern temper which regards whatever is incapable of measurement as unreal and therefore as non-existent. They have atrophied the sense of sin and set up a facile belief in human goodness and the inevitability of progress. Through the so-called science of sociology they have applied scientific methods to moral problems and social relations, while society, as W. A. Orten has said, "is visibly dying from within, and derives what comfort it can from an elegant shroud of statistics."

Since the Religion of Humanity is a compendium of all the tenets of Comte's secular gospel, it is of interest to all who seek to understand the elements that go to make up the modern mind. All religions of the past, said Comte, have been merely parts of the Religion of Humanity, which had been created by him to incorporate them all. The greatest of them were just parts of a magnificent mosaic which he, the master-craftsman, would fit together for the greater happiness of mankind.

Dropping the Deity

It was Comte's primary concern to get rid of the idea of the Deity, and in his effort to do so he was favored by the materialistic spirit of the time. Having abandoned the sacred purposefulness of Christianity, men still groped for something which would make life worth living, some ideal which would flatter human nature, a cult which would demand no discipline, not even the mental discipline of Humanism, a creed with no dogmas or mysteries, but perfectly comprehensible in terms of the material world. Comte met the demands of the *Zeitgeist* with the most original and daring formula of faith in the forty centuries of religious history. God was eliminated through the Law of the Three Stages. Science claimed to offer satisfactory explanations for the phenomena of nature that had hitherto been explained in terms of the Divine Will, because no law had been discovered to trace them to their antecedents. As science discovered the universality of law, Revelation, which had attributed events to disturbances of law known as miraculous or supernatural interpositions, was gradually eliminated and with it the Deity on which Revelation depended.

It was an accepted dogma of Positivism that all knowledge derived through the natural human

faculties must fall within the domain of science, and knowledge of the Deity was no exception. Hence, having proved that His existence was beyond the domain of science, it seemed logical to conclude that God did not exist at all. But before the Deity could be gotten rid of so expertly, Comte had to find an explanation for the fact that He had been believed in by so many for so long. He did this by asserting that when the laws of nature are unknown, men refer phenomena to the agency of a will like their own. In the early stages of human culture God was a necessary result of the stage and state of the human mind just then when religion was the convenient but imperfect philosophy of life.

The Positive Paradise

Having eliminated the necessity for the Deity in the scheme of things to his satisfaction, Comte still found religious sentiment to be accounted for. Examining this universal sentiment, he found that it was composed of feelings, such as love, admiration, and reverence, which are precisely those that have their appropriate objects among our fellowmen. He ignored the fact that the sentiments of religion have always reposed on the plan of the transcendental, and he transferred them to the plane of the mundane by making Humanity the object of religious sentiment. By his insistence on our obligations to our fellowmen, Comte began the modern cult of "service," so beloved of those who would replace the concept of Christian charity by an idea that did not involve Christ. "The substance and crown of Religion," writes Frederick Harrison, one of the highpriests of Positivism in our day, "is to answer the question: What is my duty in the world, my duty to my fellowmen, my duty to the world and all that is in it and of it?" "Love thy neighbor as thyself for the love of Humanity" is the first commandment of Positivism.

Phrases like the following, interspersed through Comte's works, show to what extent he had secularized his early religious training: "Humanity is the only being, whose necessary members we are, concentrating always upon Her our thoughts that we may know Her, our affections that we may love Her, our actions that we may serve Her." As Marx presumed that when the Dictatorship of the Proletariat had been established, all evil and wrong would cease in a world devoid of envy, covetousness and pride of possessions, so Comte

fondly believed that when his Religion of Humanity had been established, all men would become good and just, noble and true. There is one fundamental flaw common to both systems: it is the presumptuous assumption that the process of history shall stand still once their millennium has been attained, the very process of history which carried mankind forward to these delightful Utopias. Both were deceived by the illusion of a static state of perfection in an unstable and changing world.

We cannot imagine that anyone was ever made to feel better for the sake of Humanity. Most mortals sigh with the witty poet:

"I wish I loved the Human Race,
I wish I loved its silly face. . . ."

It has been perfectly described as a fair-weather creed, very soothing when all is calm, but completely inadequate to help us endure

". . . the proud man's contumely,
The pangs of misprized love, the law's delay,
The insolence of office, the spurns
That patient merit of the unworthy takes."

The Religion of Positivism leaves men colder than even the idea of scientific Humanism. It had no ardent disciples among the great ones of the world, except George Eliot, and even she declared towards the end of her life that she saw nothing for humanity save one universal act of suicide. Her poem, "Oh, May I Join the Choir Invisible," is the only piece of literature inspired by the Religion of Humanity. It is no triumphant or hopeful *sursum corda*, but sighs plaintively about "the better, truer self that sobbed religiously in yearning song, that watched to ease the burden of the world," enduring

"till human time
Shall fold its eyelids, and the human sky
Be gathered like a scroll within the tomb
Unread forever."

"The whole work of Comte, the Foundation, the Main Building and the Superstructure had but one object—the shelter of the soul." So his biographer, Jane Style, declared in her very intimate study of the philosopher and his amours. That was what he tried to do. Having abandoned the Father's House, he felt spiritually naked and destitute, and built for himself this ingenious narrow structure of Positivism. The advances in

modern physics have revealed how unsubstantial were the foundations of the scientific "certainties" on which Positivism was built. Marx, too, assumed that the "truths" of nineteenth century science would endure forever; but the very pro-

gress in which Comte and Marx placed their trust has betrayed them. Science has progressed from the point where they built their systems on it, and now there remain only the baseless assumptions of Positivism and proletarian utopias.

Catholic Social Action In India

A PROGRESS REPORT

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AMONG THE CATHOLIC publications that appear periodically in India and study aspects of the Church's activity in that vast land, none is more valuable or important than the *Annual Report* of its Catholic Bishops Conference (CBCI). Well-informed and authoritative, the *Report* presents an objective picture of Catholic life in India studied under seven main sections: Seminaries, Church Extension, Catholic Action, Catholic Social Action, Catechetics, Education, Vigilance. We propose to give the readers of *Social Justice Review* the substance of the information presented by the director of the section on Catholic Social Action, Archbishop Attipetty, in October, 1955, and published in the latest CBCI *Report*, together with further details regarding the same theme culled from the proceedings of the third All-India Catholic Social Conference held at Nagpur in December of the same year, and some brief personal comments.

Social Action in the widest sense of the term has been associated with the Church from the very beginning of the era of missionary expansion in the 16th century. And Christian social principles—spread to a great extent by Catholic institutions—have deeply affected Hindu society in the course of the last four hundred years. The weakening of the caste system, the official abolition of untouchability, the acceptance of correct ideas regarding the dignity and equality of man, the ideal of social service in education and medical care—these are some features of the modern Indian scene which are due in no small measure to Christianity, and it is only the ignorant and the prejudiced who can deny to the Church due credit for an important contribution to the nation's heritage.

It is not of these long-term effects of Catholic Social Action that Archbishop Attipetty's report treats, of course, nor of such important instruments of the social apostolate as schools and hospitals, which are dealt with in other sections of the CBCI Report. Thus we learn from the educational statistics printed at the end of it that in 1955 there were in India fifty-four Catholic colleges (almost all of them university colleges) with 31,985 students, and 4,056 Catholic schools (450 of them secondary schools) with 1,041,083 students, and though figures for Catholic hospitals and orphanages are harder to come by, it is certain they provide a great proportion of the medical and child-welfare facilities in the country and have been the inspiration of numerous non-Christian institutions. The section on Catholic Social Action, however, concerns itself only with some specialized activities in the social field during the period of 1953-55.

The Red Threat

Much is being written about the growing strength of Communism in India, especially when Marxism is viewed against the background of India's foreign policy. The *Report* also draws attention to the Red menace and to the need for greater efforts on the part of Catholics to fight it. It is true that numerically the Catholics form less than 2% of the country's population, and unfortunately they do not make themselves sufficiently felt in public life; but the Indian Communists are well aware that in the Catholic Church they have an opponent to be reckoned with. Incidentally, this has been recently confirmed by a malicious attack on the Vatican and on Indian Catholics in general, published in a Bombay weekly of pronounced Communist leanings.

Catholic efforts to stem the tide of Communism have been chiefly on the intellectual and spiritual rather than the economic plane. This is consonant not only with the nature of the Church and the economic status of most of the faithful in India, but also with the nature of the Red threat in the country; for the appeal which Communism makes to India's university students and disillusioned middle classes is much more dangerous than its attempt to win over the laboring masses.

Catholics in India are most numerous in the southern part of the peninsula, and it is in this area also that Communist influence is greatest. Little wonder, then, that the struggle between the two forces should be sharpest in Southern India. A weapon that the Communists know how to use to good effect is the press, and the amount of cheap and popular literature with which they are trying to flood the country is indeed alarming. Unfortunately, the Catholic press in India leaves much to be desired, for it lacks adequate circulation and financial backing, and its difficulties are enhanced by differences in regional languages. The long established English-language reviews are of a generally high standard and deal competently with social questions; but they reach only a small fraction of the country's Catholics and are practically unknown to non-Catholics. In the South the picture is less gloomy than in the North, for there are two dailies and several weeklies in Malayalam which have been exposing the Communist menace. The recently established Free Catholic Literature Society for the Tamil region, and a weekly journal in the Telegu area, are also taking active part in the task of enlightening the public about Communism.

Worthy of special mention is the Indian Institute of Social Order which, since its inauguration at Poona in January, 1951, has been playing a leading role in the ideological struggle against Communism. The Institute is staffed by a group of Jesuits under the direction of the Rev. Jerome D'Souza, S.J., who has represented India more than once at the U. N. General Assemblies. Its chief aim is to spread the social teachings of the Catholic Church. It has already published several books on civics and on social questions, including a most valuable study of Indian Communism, entitled *India Going Red?* The articles in its monthly *Social Action* also show scholarship and scientific competence. The members of the Institute have visited important cities in India, giving lectures and conducting summer schools.

Like other lectures and public meetings organized by various Catholic organizations, these help to give educated Catholics and non-Catholics a foundation of sound social principles.

Present Efforts

Coming down to more practical measures, the Catholic authorities in several dioceses have taken steps to prevent Catholic workmen from falling under Communist influence. The problem is obviously greatest in the big industrial centers, and here, often enough, more than one national trade union federation strives to win the workers' allegiance. The Indian National Trade Union Congress is under the auspices of the Congress party; but there are some other All-Indian organizations of pronounced leftist leanings against which Catholic—and non-Catholic—workers have to be alerted.

There are important industrial cities in the nation where few workers are Catholics; but in the South the proportion of the latter is increasing. In some dioceses of this area, like Cochin, Allepey and Quilon, large numbers of Catholic workmen, who were members of Communist or other leftist TU's, were induced to sever their connection with these organizations and to enroll in the INTUC or in independent unions. Similar efforts were also made in Ernakulam, where also Catholic members of local TU's were given special instruction and direction. In Hyderabad and Quilon it has been possible to form a couple of almost exclusively Catholic labor unions, a thing which is obviously not practicable on a large scale in India. Other dioceses have had to be content with bestowing special care—through regular contacts, lectures and recreational facilities—to keep Catholic workers in the TU's free from Communist infection.

The CBCI Report also states that much attention has been paid to the spiritual welfare of Catholic laborers through apostolic associations like the Sodality, the Legion of Mary and the Young Christian Workers, and through missions and retreats. In the Diocese of Palai three days' closed retreats with free meals were conducted for workmen in important centers; in Calicut a plan has been formed to give industrial workers week-end retreats; in the Archdiocese of Verapoly retreats for workmen have become a regular feature.

Activities in the economic field include the

promotion of small savings plans, as in the Diocese of Cochin, and the establishment of parish banks, as in Vellore. A novel plan, launched in the Diocese of Alleppey, consists of two small worker-managed factories for coir manufacture set up by the Diocese. These factories are run by the workmen themselves, and the entire sales proceeds go to them. As regards material assistance to the needy, it has been provided through charitable institutions and organizations like the Society of St. Vincent de Paul. The *Report* makes special mention of the American food supplies secured and transmitted through the NCWC and distributed in India on a large scale.

Catholic and Indian

The CBCI and the Catholic Social Conferences have repeatedly stressed the need for Catholics to participate in national social activities. This is an apostolic and patriotic duty, the conscientious performance of which can help greatly the Catholic cause in India, and the neglect of which enables misguided social workers to do much moral harm. Archbishop Attipetty reports that during 1953-55, the participation of Catholics in national projects, like the Community Projects and National Extension Services, has increased, and in several dioceses the cooperation of priests was much appreciated by the civil authorities. In the matter of enrollment in voluntary organizations, such as the Indian Conference of Social Work, much remains to be done. This point was also taken up at the last Catholic Social Conference where a special session was devoted to the question of Catholic participation in the Cooperative Movement, Community Organization, the Indian Conference of Social Work, the Bharat Sevak Samaj and the Bhoodan Movement.

It is heartening to note that the Catholic youth seem to realize, perhaps better than their elders, their obligation to take a part in nation-building activities. On the intellectual side they benefit from the instruction in social principles now given in almost every college and secondary school; on the practical side they participate by the hundreds in the youth camps conducted by the Bharat Sevak Samaj and other bodies. The youth camps provide opportunities for social work in the villages, an effort which is also undertaken by the Social Service Leagues now established in most Catholic colleges.

Enlightened Action

But interest or even zeal for social work is not enough, and a zeal that is not according to knowledge may actually do great harm. Social work is becoming an increasingly specialized field, and though there can be no substitute for the supernatural charity which is the motive force of Catholic social action, that action does not preclude the use of the most modern and effective scientific techniques.

Realizing this, Catholic authorities in India have been deputing more priests and laymen for training in recognized social institutes. Shortage of personnel and funds hamper further efforts in this direction. Short-term courses for social workers are becoming increasingly popular, and the Diploma Course in Social Service, started a few years back by five Jesuit colleges, is now also conducted in another college of South India. At the Nagpur Social Conference the importance of training centers was again emphasized. It was recommended that a two-year diploma course, recognized by the Government, be opened by the Social Institute of Poona, or that postgraduate courses in Social Work be opened at the Jesuit colleges in Bombay, Calcutta and Madras.

Reference may here be made to the Catholic Labor Schools and Labor Relations Courses now provided in several industrial centers in India. The Catholic labor leader has an important role to play in the fight against Communism, as was pointed out at Nagpur. He can indeed act as the leaven within the meal, making up by his integrity, knowledge and devotion to the workers' cause, for the numerical insignificance of the Catholic labor force.

Archbishop Attipetty's report concludes with a brief mention of other items of social action, such as the *Annual Statement of Catholic Social Principles* read in all churches on Social Justice Sunday, and the need for a more effective campaign against the Family Planning movement which has gained momentum owing to the strong support of the Central Government.

The Outlook

"Catholic social work," says the Poona *Social Action*, "is slowly coming of age; the interest in this type of apostolate has certainly been aroused and especially in the schools our students, both Catholic and non-Catholic, are being imbued with

the social spirit in a practical, vivid way by the training they receive in social service both theoretical and practical." Evidence of this was forthcoming at the last Catholic Social Conference where regional directors of Social Work reported on the activities undertaken in their areas. And concluding its account of that conference, the Poona journal declared:

"One can definitely assert that there is a growing awareness among Indian Catholics of their social duties and a deeper realization of their sense of solidarity with their neighbors, both Catholic and non-Catholic, and the responsibilities which this implies. The discussions on the various papers were much more spirited and to the point; there was a clear-cut consciousness of precisely what was needed for an increase of social work. But at the same time the deficiencies, and especially the absence of this urgent sense of at least seeking for a means to satisfy social needs, was deeply deplored. The blame for the lack of such a necessary attitude was laid on the respective authorities and on the apathy of their subjects."

There are two extreme attitudes which may be adopted after a study of Catholic Social Action in India. One is that of easy complacency and self-satisfaction at the progress that has undoubtedly been made; the other is that of discouragement and apathy before the great odds that face it. Both are obviously wrong. Though in recent years there has been some improvement in the social education of Catholics, their social activity

still lags behind a great deal, and is not commensurate with their potentialities or with the great needs of the country, towards which they have a special duty to contribute. On the other hand, Communism itself, in India as elsewhere, has shown what a diligent and resolute minority can achieve.

Indian Catholics should, therefore, tackle with hope and courage the task before them, and respond wholeheartedly to the call which Archbishop Attipetty made in his address to the All-India Catholic Social Conference. "I am happy to find," he said, "that so many delegates and promoters of Catholic Social Action have come here from distant parts of our country to participate in this national conference and make its work a success. It demonstrates that Catholic India is united, that Catholic India can be organized for social work, that there are many hearts and minds yearning to make a Catholic contribution to the social development of our country particularly during this crucial period, when a new India, political, social and economic, is fast rising before our eyes. We shall never lag behind in our patriotism and love of public good; and the best manner in which we could show that we truly love our country is by trying to bestow upon its people the great gift which the Catholic Church has made to human progress and civilization, namely, the social message of Christ, and to show to the rest of the nation our earnestness to follow that message in our own lives."

Roma Aeterna

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I CAME TO ROME for my first visit to the Eternal City on January 6, 1954, after a sojourn in Greece. Our journey through the Canal of Corinth by way of the Ionian Islands was enchanting. As we left the islands and began to skirt the high and wild Albanian coast, it became appreciably colder in contrast to the warm and sunny weather of Athens. We were heading northwards. Early in the morning of Epiphany Feast, which dawned cold and clear, I saw the Italian coast with its lighthouses. Gradually the shin-

ing lights of Brindisi came to view. We had arrived at Italy.

A long, new luxury train awaited us at the port. My companions, mostly wealthy American-Greeks, were returning home after a long visit in their motherland. There were also a few captains of large oil tankers on their way to rejoin their ships. Our company, well provided with dollars, gay and generous, was very popular with the Italian porters because of the substantial tips.

Grecian Influence

I came to Italy from the right direction—from Greece. Italy is much indebted to Greece for its culture and other assets. Sicily and Southern Italy were *Magna Grecia* in the distant past. The ancient Romans boasted their supposed Hellenic origin, while Italy retains several of the greatest Byzantine monuments in the world in Ravenna, Venice, Cefalu, Palermo and Rome itself. The exodus of the Greek scholars to Italy in the XVth century, after the fall of Constantinople, contributed mightily to the intellectual, literary and artistic achievements of Renaissance. The Greek influence on Italian Christianity was also profound. Southern Italy and Sicily followed the Byzantine Rite for centuries after their separation from the Eastern Empire. Even now there are two dioceses of the Byzantine Rite in former *Magna Grecia*—Lungro in Calabria and Piana dei Greci in Sicily. The Roman Christian community itself, from the Pope to the laity, was a Greek-speaking community for a long time. Greek was used in Holy Mass and other liturgical services. The first Popes were either Greeks or Syrians. Even now Greek deacons assist the Pope along with the Latins at Holy Mass, some portions of which are still said or sung in Greek. The venerable Grottaferrata Abbey near Rome was always Greek. St. Benedict, father of Western monasticism, was inspired by monastic ideals from the East.

The Rome Express carried us through Southern Italy. We first skirted the Adriatic coast, which is green and low-lying. We passed Monopoli, Bari with its basilica of St. Nicholas where the relics of the saint are preserved, and Barletta. Leaving the coast we crossed the long green plain and passed by Foggia. Here people intent on seeing the famous Italian mystic, Padre Pio, leave the train. The crossing of the Apennines took some time. The country was mountainous and interesting and the valleys well-cultivated. Every available piece of soil is put to good use. The over-population problem of Southern Italy was in evidence. Benevento and Caserta, with its great palace which served as Allied Headquarters for a time in World War II, were also passed. We saw the sea again—the Tyrrhenian.

Italy is a long and narrow peninsula. The distance between the coasts is relatively short in the South. In Campania I saw the wonderful system of canals built by Mussolini who turned

that low marshy plain into a fertile land. Next, a large, ancient aqueduct came to our view. Then the Roman suburbs. Our electric train came to a stop at the Termini, the largest and most modern European railway station. Some people consider it the ugliest, but this is the matter of taste. At last I was in Rome!

The first thing I noticed on leaving the station was an ancient Roman wall. To the other side are visible the colossal ruins of the Thermae of Diocletian. A portion of them has been converted into the church of Santa Maria degli Angeli. I beheld at once all three Romes: the Imperial and pagan, the Papal and Christian, the modern and non-religious.

It is exceedingly difficult to write about Rome. Thousands of books have been written about the Eternal City, dealing with every aspect of its history, its architecture, its religious, cultural, social and economic life and organization, its treasures, people, etc. The only feasible way to write about Rome now, unless one wants to add another thick volume to the library of books on the subject, is to record personal impressions. Even that is not easy because there are so many impressions to record. The strictest selectivity is, therefore, necessary. Otherwise, one is lost in a sea of details and the overall picture is blurred.

The Roman Manner

I must confess that I am prejudiced. I like Rome. I like its sky, its parks, its ancient buildings and churches, its sunshine, its people. The popular concept of religion in Rome, which supposedly shocks so many serious and priggish Northerners, does not shock me. What is more, I have a great respect for Roman ecclesiastical "bureaucracy," which is very refined and very human. I delight in the easy-going Roman ways, in the *combinazioni*, in Rome's gaiety. There is, of course, a reverse side to the coin. Roman thieves and pickpockets are true experts in their professions. There are prostitutes, gamblers and drug-addicts in Rome in goodly numbers. There is much poverty and misery. Unemployment is always present. The Romans, however, do not take life in its misfortunes too seriously. The poor are content with little, while the rich enjoy life in a very refined way.

Rome is a very ancient city, even by Western European standards, to say nothing of American

standards; but it is much younger than Athens and very much younger than Jerusalem and some Egyptian cities. In a sense, Rome has only one serious rival in Europe—Constantinople, which, for 1600 years, was successively the capital of three great empires: the Roman, the Byzantine and the Ottoman. Rome has more monuments of note than Constantinople, but it lacks the exceptional beauty of location enjoyed by the latter. Rome is so full of history that the slightest excavation produces the most unexpected and often very interesting discoveries. I know a *palazzo* in Rome which was recently rebuilt. Underneath it were found an Etruscan farm, a Roman republican farm, a palace of some Roman senator, an ancient Christian church and a Langsbard house. This *palazzo* has well-authenticated documents concerning it, which date from the XVIIIth century. Very few cities in the world can boast anything similar.

Ancient Rome

The best way to record Roman impressions, I think, is to relate them to the three Romes instead of describing them chronologically. The first Rome, capital of the great Empire, left many imposing monuments. This period began in 753 B. C. when Romulus, the traditional founder of Rome, founded a small fortified village on the Tiber. For 243 years Rome was ruled by kings. During this period it gradually spread over the seven famous hills. In 510 B. C. Rome became a republic. The great Roman roads were built in the republican era. The first great Roman monuments, however, were erected only during the administration of Julius Caesar (100-44 B. C.). By this time the Roman state was already a great empire; it needed only an emperor. In 30 B. C., such an emperor appeared on the scene in the person of Octavius Augustus. It was in his reign that Christ was born. Augustus did much to decorate Rome with great monuments, some of which exist till the present. The successors of Augustus erected many more impressive buildings. Romulus Augustulus, the last Western emperor, was deposed in 476, and the classical period ended. It lasted 1229 years. As far as I know, there is no monument remaining from the republican period; but from the reign of Augustus we have the Pantheon, the Augsteum, the Theatre of Marcellus and other buildings.

In my diary I recorded my visit to the Pantheon, which was built by Agrippa in 27 B. C., and re-

built by Emperor Hadrian (117-138): "The weather on January 25th was simply glorious—warm and sunny—like a beautiful Northern spring day. The streets were crowded with people who were gay and talkative, while children played on the pavements. I found the Pantheon, hidden in the labyrinth of the narrow streets of the old Rome, quite easily. Its great mass impressed me. The interior of the circular temple, an enormous hall, is lighted by a single window in the top of the dome. Semi-darkness, or rather, a subdued light permeates the Pantheon. Once a pagan temple, the Pantheon is now a Catholic church. It contains the tombs of the greater painter of the Renaissance, Raphael, and of two Italian Kings, Victor Emmanuel II (1849-1878), and his son, Umberto (1878-1900). The tombs of Umberto and his Queen, Margherita, draw many visitors. A lamp burns before each tomb. The Pantheon is grand and impressive, although cold and alien to the spirit of Christianity. It expresses the cold, logical, oppressive spirit of pagan Rome." As so many things in Rome, the Pantheon symbolizes the fusion of various cultures, creeds and convictions into that one astonishing entity—Rome.

The far more impressive remnants of Imperial Rome are the Colosseum, the Roman forums and the astonishing *Thermae* and barracks. In my diary I also recorded my first visit to the Colosseum: "It looks impressive; yet, when compared with modern stadiums, it is rather small. The arena appeared to me as particularly small. I wondered how it was possible to stage the gladiatorial games in it. In that narrow space men also fought beasts, while even ships battled when the area was flooded. The arena is 76 meters by 46 meters. The external dimensions the 188 m. by 156 m. The circumference of the Colosseum is 527 m. and its height, 57 m. of four stories. The Colosseum was begun in 72 A. D. by Emperor Vespasian and was finished ten years later. Like all Roman pagan buildings it is sombre and rather inhuman. It can seat 50,000 spectators. Although there is a great cross on the arena and the building itself is dedicated, in a way, to Christian martyrs, the modern historians rather doubt that the ancient tradition is right on this point. On this warm and sunny day, the high brick walls of the Colosseum, its arcades, windows and galleries were boldly outlined against the indigo-blue sky and green hills

in the background to produce an abiding impression of grandeur and strength."

I conclude my account of ancient Rome with my impressions of *Via dei Fori Imperiali*: "I reached the wonderful Via dei Fori, a glory of the Mussolinien restoration of the ancient Rome. This *Via* is 850 m. long and 30 m. broad. It is a place where the vision of the Imperial Rome becomes surprisingly vivid. The great sombre masses of the Colosseum rose behind me, outlined on the blue cloudless sky. On my left I saw the massive walls of the Basilica of the Emperor Maxentius, where concerts and theatrical plays are still performed. The terraced gardens of Parco Traiano, replete with ancient monuments, rose on my right. The Roman imperial forums with their colonades and temples spread out before me. The glistening white marble masses of the monument of Vittorio Emanuele, fashioned as a gigantic pagan temple, dominated the picture. The relief maps on the walls of the Maxentius demonstrated the growth of Rome from a small town to the mighty Empire under Trajan (98-117). The broad road, the monumental buildings, the tall cypresses and the sunlit blue sky conjured the memory of Rome as seen in my childhood dreams. The difference between Roman and Hellenic art is clearly demonstrated by the *Via* and the Acropolis in Athens. Roman art reflects power and grandeur, while clarity and serenity characterize Grecian art."

A Lesson from Ancient Rome

The rise and fall of the Roman Empire can help us to understand our own problems. An Episcopalian rector from Alaska, Rev. Gordon T. Charlton, published a thoughtful article titled "History's Warning" in *The Living Church* of January 11, 1953. The Alaskan Rector warns Americans, but his words apply to Western Europe as well. "Historians have attributed the fall of the Roman Empire," he writes, "to five causes. Americans should consider them carefully, thinking of the United States and themselves: 1) the rapid increase of divorce, undermining and dignity and sanctity of the home, which is the basis of human society; 2) higher and higher taxes, and the spending of public money for free bread and public entertainment to please the masses who were willing to feed like parasites on the national body; 3) the craze for pleasure rising out of laziness and boredom, with sports becoming all

important, people ever seeking and never finding satisfaction in excitement, drinking and debauchery; 4) the building of gigantic armaments to protect the empire from external enemies, while the real danger lay in the decadence of the people, in their moral laxity; 5) the decay of religion, with faith losing its power to guide people's behavior."

Recently Dr. Manfred Björkquist, a retired Lutheran Bishop of Stockholm, sounded a similar warning from prosperous Scandinavia where the Welfare State attains its limits: "Man feels like a ghost. The more he is dressed up, fed, trimmed, and has all the stones in his path removed for him, the more ghost-like does his existence become. When all wants are met and nothing apparently is lacking for complete happiness, then only does the horror become most smothering. Consider this: to have everything, except a purpose for which to use it, to have everything without any responsibility toward a reality above the dead mechanical functions of things—that is the most terrible experience of man. Today this experience is awaiting more and more sections in our nation.... All sorts of systems of ideological and mystical character will woo the ghost-world of collectivism. When the personality in our social structure disintegrates, it should not cause surprise that it will be an impersonal religiousity which will overflow the parched field." (*Church News from the Northern Countries*, June 30, 1956.)

Christian Rome

The Roman Empire collapsed because it lost its soul. It became, as Mr. Charlton has put it, "dead on its feet when the Germanic hordes swept over it. They did not crush it; they simply delivered the final blow. Are we also the walking dead?" (*ibid*)

The "Rome of the Popes" succeeded Imperial Rome. This period lasted from 476 till 1870—1,394 years. It must be understood that the length of the various Roman periods is chosen arbitrarily. The Papacy existed in Rome before 476 and it was not extinguished in 1870. The first Christian monuments in Rome well antedate 476. It is impossible to describe, within a few pages, the history of Rome covering 1,344 years.

Again I prefer to record my impressions of Christian Rome by way of a few "snapshots" of the oldest Christian buildings which I visited, such as the Basilica of Sant' Agnese with its cata-

combs, and the mausoleum of St. Constantia. St. Agnes, a girl of twelve, was martyred in 250 during the Decian persecution. Constantine the Great erected a church over the tomb of the martyr in 324. The church has been rebuilt many times. I visited it one warm, sunny day in January. "I crossed a delightful, quiet court," I wrote in my diary, "and found the door into the church, which is a bit lower than the level of the street. A magnificent flight of stairs, constructed in 1540, leads down to the church. The walls are covered with ancient inscriptions. I went down and entered the church. It is small but very beautiful, quiet and prayerful. The ceiling is particularly rich. Although the church was restored many times and includes many Renaissance and Baroque motifs, it still expresses quite well the simplicity of the early Christian churches. In the decoration, catacomb symbols are often used. A few women were praying in the church as I entered. I joined them for a while. Then the official guide came in to take me to the mausoleum and to the catacombs.

"We went first to the mausoleum. I liked that little church at once, more than any other church in Rome. The mausoleum is the oldest Roman church. It was never rebuilt or restored as were the rest of the buildings. The church is circular with twenty-four columns supporting the dome. The nave also is circular. The mosaics are among the best I have ever seen anywhere. They belong to the IVth century and represent various scenes of the harvest in the vineyard as well as mortuary symbols. These mosaics are bright and delicately designed. The harmony of colors is most pleasing. The altar of the XVIIth century stands in the middle of the church which is well-lighted, spacious and pleasant. The sarcophagus of Constantia, daughter of Constantine the Great, who was healed on the tomb of St. Agnes, is in the Vatican. The mausoleum has only the replica. A scene in Heaven, of XVIIth century origin, ornaments the dome. Peace and light, reminiscent of Heaven, reign in this small church.

"From the mausoleum we went down to the catacombs. Although the smallest in Rome, they are the best preserved. We went through the narrow corridors with lighted candles. The early Christians placed their dead into tombs hewn in-

to the walls, which were sealed with a stone slab. I saw several inscriptions on these slabs, most of them in Greek, an indication that even in that period the Roman Christian community was still largely Greek-speaking. Some of the dead had the instruments of their trade depicted. I also noticed a few more elaborate designs: a bird, representing the soul, looking up at the anagram of Christ. This symbolizes the union of soul with God. The scales in another picture represented justice. Further, I noticed the image of a praying priest dressed very much like a Benedictine monk. We then entered a small chapel which, according to the guide, was used by the Christians during the persecutions. The chapel has a similar altar over the tomb. A crucifix and two candle sticks stand on the altar. Holy Mass is celebrated occasionally in this chapel.

"Returning to the church, we stopped before a window through which I could see the silver coffin which treasures the bones of St. Agnes and her sister, Emerentia. St. Agnes belonged to a renowned Patrician family. She chose death for Christ at the tender age of twelve in preference to pagan comfort and luxury. The inner strength of the Christians stood out in striking contrast to the moral laxity and corruption of the pagans. This world of the catacombs vanquished the monumental and glittering but soulless world of the great imperial palaces, temples, arenas and *thermae*. The spiritual overcame the material.

"We emerged, finally, behind the high altar, and duly admired the fine Byzantine mosaic of the VIIth century in the altar to the side. St. Agnes is there represented standing between two Bishops. Cardinal Stritch, Archbishop of Chicago, is Cardinal Priest of this basilica. His portrait hangs next to that of the Pope at the entrance. The Cardinal recently gave 2 million liras for repairs in the church. One of the most ancient Roman churches and one of the most progressive American archdioceses are thus united under the same prelate.

"On the feast of the saint in January, two lambs, presented by the Trappists from their abbey near Rome, are blessed in the basilica. Their wool is later used for the palliums worn by Archbishops at liturgical functions."

(To be concluded)

Warder's Review

What is a Communist?

THIRTY OR MORE YEARS AGO there was published in England, by the Liverpool and District Economic League, a little pamphlet entitled "Who Are the Capitalists?" It presented an array of impressive statistics indicating a secular trend of rising national income in Britain and of a more wide-spread distribution of wealth among the British people. The authors of the pamphlet were led to observe that, between them, the Joint Stock Companies Act of 1845 and the "One Pound Share" have placed theoretical socialism within the realm of practical politics. They further stated, in concluding their economic appraisal, that certainly on the figures shown, the aims and ambitions of the Communists stood nakedly confessed, much as they were set down in the "Corn-Law Rhymer's" lines which, though nearly a hundred years old, were considered to be of sufficient practical interest to bear repetition then. Here they are:

"What is a Communist! One that hath
earnings
For equal division of unequal earnings.
Idler or bungler, or both, he is willing
To fork out his penny and pocket your
shillings."

Today these lines evoke but a dainty caricature of the grossly evil thing that Communism has proved itself to be in our day, even if judged only by the recorded facts of its history.

A. B. K.

We have been told that sixty-five per cent of the Hungarian refugees being admitted to the U. S. are Catholics.

According to *Human Events*, a question asked by Constantine Brown in his *Washington Star* column "echoes loudly in this morally silent Capital" (Washington, D. C.). Brown points out that in 1938, when Nazis murdered one hundred Jews, President Roosevelt recalled our Berlin Ambassador. The reason: it was "morally impossible for the President to remain on 'speak-terms' with the German dictatorship."

Why, Brown asks, does not the U. S. enact similar sanctions against the Soviet Union after the Hungarian massacre? (Father Richard Ginder in *Our Sunday Visitor*, Dec. 30.)

Co-operatives and Taxes

THIS IS TAX-PAYING time and willy-nilly the average citizen must go through the ordeal of estimating and paying his share of the cost of government. It is at this time particularly that many people project the question of equal distribution of the tax burden. In late years there has been discernible a growing resentment against the cooperatives on the grounds that they enjoy certain tax exemption privileges and are thus not bearing their fair share of the mounting tax burden. This question was considered by Harold M. Groves in the February, 1955, issue of *Co-ops in Action*. Mr. Groves approaches the question thus:

"Is your co-operative a tax evader? Are you the beneficiary of special privileges bestowed by government through the tax system?

"This main area of dispute, of course, is the income tax and the patronage dividend. Co-operatives pay other taxes as a rule on the same basis as other entities.

"Briefly summarized, the income tax status of co-operatives is as follows: Patronage dividends and reserves allotted to patrons are deductible to the co-operative, and they are taxable to the recipient only if they are incident to production. Thus a farmer pays on patronage dividends arising out of the purchase of farm supplies but not on those due to the purchase of groceries. Dividends on co-operative stock (ordinary dividends) are neither deductible to the corporation nor exempt to the recipient.

"Against the view that the deductibility of patronage dividends constitutes an unwarranted privilege, co-operatives present the following arguments:

"(1) The advantage is general rather than special; it is not limited to co-operatives; their advantage comes about by virtue of the fact that in their case the stock-holding interest is so closely identified with the patronage interest that it is a matter of little consequence whether the company plays checkers or 'give-away.' The basic theory of income tax accounting holds that when concessions are made to adverse interests (wage-earners, patrons or public) as through bonuses, trading stamps, price inducements, contributions, and so forth, they are deductible as necessary offsets to the positive achievements of the business.

"(2) When they are associated with production, patronage dividends are taxable to the recipient. This means, in effect, that co-operative earnings distributed as patronage dividends are subject to one tax, whereas in the case of other corporate earnings, the gain is taxed twice—once to the corporation and once to the stockholders. This puts co-operatives in a class with partnerships, where again earnings are taxed only to the recipient. It is true that co-operative patronage dividends paid by consumer co-operatives are not taxed at all. But most other devices by which the family reduces its cost of living (such as residence in the country, facility to buy at wholesale, and so forth) are also ignored by the income tax. The assumption is that an arbitrary allowance for living expenses is the best possible measure to take account of the taxpayer's need, and he is privileged 'to beat' the allowance if he can.

"(3) The line between a direct price concession and a retroactive one is thin and subject to manipulation. Co-operatives usually wait until the end of the year to make a final settlement with their customers, but this is a matter of convenience rather than principle. Where a company is in business by and for its customers, it is hard to see how it, as an independent ego of some sort, can be said to enjoy a profit of its own."

When the Small Business Committee of the House of Representatives considered this question in 1946, it found that co-op reserves exempted from taxation were small and that co-ops represented a healthy check on monopoly. We have always wondered whether opponents of the co-operatives generally were aware of the formidable danger to our economy presented by monopolies.

Much Ado About Little

IT IS RELIEVING to read that a representative of one of our largest chemical manufacturers finds our methods of advertising certain products not beyond criticism. Mr. Dan J. Forrestal, manager of public relations for Monsanto Chemical Company, decried the approach to advertising scientific advancement as often employed on radio and television.

Speaking to a meeting of the Synthetic Organic Chemical Manufacturers Association not long ago, Mr. Forrestal took exception to the method which overplays the scientific approach. He stated: "Madison Avenue Ph.D.'s chloroform unem-

ployed actors, dress them in white coats and induce them to star in TV commercials that interrupt 1930 movies, commercials which often begin with such words as 'Science proves . . .' or 'At last scientists have discovered . . .' or 'Out of the laboratories comes . . .'"

"And what comes?" Mr. Forrestal asked bitterly. "A hair rinse, or mop holder, or tomato knife!"

Mr. Forrestal has pointedly expressed what many radio listeners and TV viewers have long felt. His position in the world of business adds weight to his words.

Religious Outlook in Africa

THE GROWTH OF modern Africa has compressed two thousand years of European historical experience into one hundred years. Without realizing what this has meant for an emotional people with clan and tribal traditions, writes Rev. Finbar Synnott, O.P., in *The Catholic Herald* (London), no one will understand the problems facing the Catholic Church in Africa.

The earliest Christian missionaries to Africa found there something like the feudal social and economic structure of Europe in the 9th century. Their missionary endeavors took the line of fostering social improvement; the chief means of their apostolate was the school. But within a few years the 16th and 20th centuries advanced upon Africa in a terrible storm of accelerated change: Protestantism came; large, ugly cities sprouted around the rich industrial and mining areas. The resulting chaos was inconceivable. For example, Africa has evolved 700 varieties of Protestantism. The cities are wild, unregulated amalgamations. Along one street it is possible to see the shattered remnants of twenty tribes having twenty different social conventions. In a word, all the traditional means in African society for adjusting to the needs of communal living have been destroyed without anything indigenous replacing them.

The Church, to meet the urban situation, has established 20th century style parishes. Missionaries rely greatly on lay organizations, not individual catechists, to plant the first Gospel seeds among the confused peoples, while the major concern of Rome is to develop a native clergy. But evolution of African society continues at a prodigious rate. Future missionary tactics are bound to be provisional, experimental. The next fifty years will undoubtedly tell the tale.

Contemporary Opinion

A RECENT REPORT from Hollywood states that a condemnation of the Legion of Decency of a newly-issued movie drew delighted comment from the producer affected.

"That's great," he is reported to have exclaimed. "This means another \$1,000,000 at the box-office."

What an indictment of our age! For Mr. Elia Kazan is right. The very fact that the movie is proclaimed unfit for showing, will undoubtedly draw out the crowds.

Mr. Kazan would be highly insulted if we accused him of living on the immoral earnings of another. But he is elated over the prospect of fattening his profits by pandering to the immoral instincts and the unhealthy curiosity of the morbid and the sensation-seekers.

The Casket, Dec. 13

Perhaps by far the most disquieting factor to me has been the miasma of pseudo-liberalism which seems to have gained acceptance even in certain Catholic quarters—even in some of our Catholic classrooms among teachers and students where the wellsprings of Catholic thought can be muddled so easily.

I have seen it reflected in print, in periodicals widely read by Catholics, and enjoying an otherwise fine reputation for the defense of Catholic principles. In these may be seen the same kind of arrogance, smugness, and intellectual pride; the same want of courage, the same lack of logic, and the same absence of understanding of the principles of Catholic revealing philosophy which I saw revealing itself in China before the Faith was betrayed to the atheistic Communists.

In other words, the corroding, blighting process that I have seen here, I first saw in China and in my own diocese.

Today, the question in my mind is this: What hope is there for the Church in foreign fields, if the Church in the United States is to be weakened by this brand of infiltration—an infiltration so widely ignored, so often denied, and by so few adequately recognized.

BISHOP CUTHBERT O'GARA, C.P.
Catholic Standard and Times, Oct. 12

The "perfect" unity which the 20th century has spent so much time in seeking falls far short of the Christian ideal of brotherhood. But the search for it is surely a working example of St. Thomas Aquinas' "All things seek and desire perfection." As such it is surely capable of "baptism," if Christians will only seize the opportunity it presents....

The world-wide Church is already sufficiently international for us to be able to claim that, even at the purely human and organizational level, it is the most successful attempt at unifying mankind the world has ever known.

But hundreds of millions more await conversion. Among them are many individuals and whole nations, too, who are downtrodden, under-privileged, exploited. To them, as to so many in the half-Christian West, who have yearned for unity, the catholicity of the Church has, or could have, an enormous appeal.

But we have still barely begun to make our generation understand the enormous significance of St. Paul's words to the Galatians: "For you are all the children of God, by faith in Christ Jesus. . . There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus."

DOUGLAS HYDE
Hibernia, November, 1956

Pope Pius XII has deplored the ill effects of wholesale flight from the farm. "It would be an understatement to speak . . . merely of leaving the farm," wrote His Holiness. "Rather the word 'exodus' should be used, to make plain to everyone how a one-sided evolution of the economy ends by wrecking the human and social structure of an entire people."

If farm subsidies are justifiable in order to promote a healthy national economy, are they not more justifiable in order to head off the trend toward huge "factory farms" and the accompanying decline of farm population?

We may find that by mechanizing the farm we may pay less for food. But we may lose infinitely more in destroying the family farm which has served as a great reservoir of our finest human beings.

H. M. in the *Michigan Catholic*, Oct. 4

The apathy of the rank and file seems to be the common complaint of large membership organizations. On the rock of participation, memberships divide into two classes, the active and inactive, the working members and the card carriers, the leaders and the led.

The large urban or suburban parish is a good example. There is the hard core of families that head up organizations and do the work involved, and there is the great mass whose only tie is Sunday Mass and the parish school if they have small children. To the great majority the priest is a whisper behind a blacked-out confessional screen, a booming voice over a loud speaker, a vague figure at the altar seen from the rear of church, a functionary when a birth certificate or Mass card is needed, a professional consoler at times of serious illness of people whom he is meeting for the first time. By vocation he is a strange man, but too often he is a stranger—which is strange indeed for a "father."

As cities grew, parishes did not grow apace numerically. The parishes got larger, making fatherly solicitude or spiritual paternity give way to bureaucratic efficiency. The sociologist has precise terminology for this phenomenon. The large urban parish is no longer a primary or face-to-face group. It is now a secondary group which lacks the influence that comes from the intimate associations that take place in families, neighborhoods, play, work, or interest groups.

DENNIS J. GEANEY, O.S.A.
Worship, Dec., 1956

The world we live in is a very rushing and pushed-about sort of place. The tempo of life has increased enormously since the days when our grandfather jogged into town behind the unwrung withers of a meditating quadruped, and spent the time of his coming and going considering the state of the world, the sins of politicians and the iniquitous price of beer.

Our life is in many ways much easier than that of the pioneers, but it is not altogether a better life. We can applaud without misgivings the tremendous progress in civilized living since the days when grandmother had to step daintily between the drunks in Queen Street as she threaded her way along the banks of the stream that once watered that muddy thoroughfare. We can applaud, too, the ease of modern communications which have placed New Zealand on the map

after centuries of being a forgotten dot in the midst of the adventurous South Seas.

But in some things we have lost rather than gained. The most conspicuous of our losses is the loss of time to think. Today there is no small danger of our minds becoming as much mass-produced as our living-room furniture, or our refrigerators. Our opinions are often unreal, not personal opinions at all, but the opinions of some newspaper columnist. Our emotions, too, are synthetic, reflecting the novels we read and the films we see.

Zealandia, October 25

We should consider the non-committed areas without too much excitement. We know that Nehru and Tito can afford to be neutralist only because there is a strong Western union under Anglo-American leadership forcing the communists to treat the neutralist nations and leaders with great circumspection. If the West should disintegrate or weaken, Yugoslavia might face the fate of Poland, and India that of China. It is Western unity and strength which saves the neutralists; it is not the friendliness of the neutralists which will save the West.

HANS KOHN
The Review of Politics, July, 1956

Fragments

THE GREAT NEED of our day is not for new ideas, but for very old ones—so old that they have been forgotten by many of us. In the last resort the Catholic Faith is not a system of doctrines, but a revolutionary plan by which the loving-kindness of Christ is meant to conquer the whole world. Unless we see it in that light, we are Christians only in name. (*Zealandia*, Oct. 18)

"Taxes must never become an easy way for public authorities to make up for a deficit created by improvident administration." (Pope Pius XII to the recent congress of the International Association for Financial and Fiscal Law.)

"It is easier to die with honor for freedom than to toil and struggle for the future of the people under bad auspices." (Cardinal Wyszynski, Primate of Poland)

THE SOCIAL APOSTOLATE

Theory ————— Procedure ————— Action

Our Holy Father's Christmas Message

THE MOST REVEREND ROBERT DWYER, Bishop of Reno, Nevada, truly characterized the world situation as of Christmas, 1956, when he wrote:

"With Hungary in agony and half of Christendom enslaved, this is a Christmas more of hope than of joy.... The fact is that while we have been talking—and have been able to do nothing but talk—a nation has been murdered.... We have allowed ourselves to be maneuvered into our present embarrassment, and... did so pretty well with our eyes open... when (for example) we signed on the dotted line at Yalta. (But) if there is blame to be assessed it is to be shared by all of us. We consented to the fact. We were too lazy or too indifferent or too occupied with making money to bother our heads about it.

"We consented to a world half-free and half-slave, and we entered into a compact with the slave-Power which literally bound us to the maintenance of that peculiar institution over one-quarter of the habitable globe. We dressed it up with pious phraseology, of course, to placate the ghost of Father Abraham, and we even (God forgive us!) talked about the new types of collective democracy.

"We knew what we were doing. Now we are paying the price.

"Not that we are suffering physically. Our gas supply is not rationed. Our cities are intact. Our holiday crowds are not being machine-gunned. All these things are happening in Hungary. And Hungary is a long way off.

"But we are suffering in our conscience. It comes to us that this is actually the result of our doing.

"We have blasphemed the ideals that are the most sacred inheritance of America, and now they rise up like bloodstained furies to haunt us. We open our gates to twenty-five thousand Hungarian refugees, and every one of them is a living reproach to the criminal stupidity that ruined them.

"In a few more days we will celebrate the Christmas of 1956. We will sing the old carols, recalling the eternal hope of peace on earth to men of good will.

"We will salve our conscience with the reflection that if there is precious little peace and even less of good will, we at least are not wholly to blame, and even if we were, there is nothing we can do about it. Which is, precisely, to miss the entire meaning of Christmas.

"For the whole point of Christ's coming is that we are to blame for our sins and that we are responsible for the world we live in...."

What Bishop Dwyer sets forth here, regarding the present shape of the world and each individual's share of responsibility for its weal and woe, was underscored by Pope Pius XII in one of the most outspoken Christmas allocutions of his eighteen-year reign. The Pontiff, in his annual Christmas message to the world, while plainly censuring the most recent Red atrocities, also sharply rebuked the West for its timidity and indecision in the face of Soviet aggression, and warned the nations against repeating the "fatal errors" that were made on the eve of World War II, when selfish individual aggrandizement divided them until finally "all were engulfed in the holocaust."

The Holy Father's address is, in first place, an analysis of the world's present plight, which the Pontiff declares to be chiefly caused by the blindness and inordinate pride of twentieth-century man who somehow imagines that "he can create a world of plenty, in wealth and goods, a world freed from poverty and uncertainty," without regard to the established sanctions of divinely revealed religion and morality.

The modern world's calculated indifference to and ignorance of the very idea of sin in any form, its rejection of Original Sin and its enervating consequences upon the mind and heart of man, its cynical lampooning of absolute norms and values—all this explains why individual modern man is disturbed and ill at ease, why he feels restless and uncertain within himself and why he finds it impossible in the final analysis to live in peace and orderliness with his fellowman and with Society.

True, the Pontiff declares, "there are (varying) efforts at correction through large-scale institutional reforms." But such reforms are "often too broad in scope or are based on false princi-

ples," and besides, "the reform of institutions is not as urgent as the reform of (individual and social) conduct," which must be based on genuine religious conviction. Lacking that, the Holy Father declares, modern man is inclined toward revamping the world merely in its external forms and features, and in accordance with more or less novel technical experiments of his own devising. He tends to ignore history and fails, therefore, to include in his plans anything that has to do with established religious motivations and values. Hence today, "even in the West," says Pope Pius, "there is an effort to attack and banish from Society the very basis of these values," and attempts are even made "to persuade men that the present-day quarrels could readily be resolved between divergent political Powers simply by soft-pedalling such things as 'absolute values.'"

Here the Pontiff again plainly condemns all talk of "peaceful co-existence" with atheistic Communism and, beyond that, views with "deepest sadness the help given by some Catholics, both ecclesiastical and lay, to the tactics of obfuscation calculated to bringing about a result that they themselves did not intend." He hits at "that insincere activity which hides under the name of 'talks' and 'meetings'" between divergent political entities and powers, despite their lack of "a common language," "How," he asks, "is it possible to meet if the paths are divergent, that is, if one party rejects or denies the common absolute values, thereby making all 'co-existence in truth' 'unattainable?'

Indeed, "out of respect for the name of Christian, compliance with such tactics should cease, for, as the Apostle warns, it is inconsistent to wish to sit at the table of God and at that of

His enemies." In short, there can be no compromise with those who "rely on tanks, when these latter noisily crash over borders and sow death in order to force civilian people into a pattern of life they explicitly detest." There can be, moreover, no common ground with those who "destroy, as it were, the stages of possible negotiation and mediation." As for the United Nations, "no one expects or demands the impossible, not even from the United Nations. But one should have a right to expect that their authority should have had its weight, at least through observers, in the places (like Hungary) in which the essential values of man are in extreme danger." Also, one could wish that, in similar cases, the exercise of a nation's rights, as a member of the United Nations, be denied to those States "which refuse even the admission of observers."

The Pontiff, while thus finding fault with the United Nations, did not condemn it. As a matter of fact, he referred only very briefly to that body, and then only in regard to the possibility of its use in "effecting general disarmament" with "effective control over all nations without exception."

Nowhere did he "praise" the United Nations, as the daily newspaper "headline hunters" were led to imagine. Rather he conceded that "only the United Nations is at present in a position to exact the observance of this obligation (of arms reduction and control)." Beyond that the burden of the Holy Father's message was predominantly concerned with the "reform of conduct rather than institutions" and with rousing sentiments of deep grief and sadness over the present chaos and the West's obvious helplessness and pitiful inability to cope with the problem.

JOSEPH MATT, K.S.G.

The catchwords of Western modern civilization—liberty, public instruction, and scientific progress—are obviously no match for the purposeful imperialism of Sovietism. The great weakness of the Western peoples is simply that liberalism has sapped their spiritual and intellectual vitality. The idea of all action being controlled by theory is entirely alien to the Western mind, so accustomed have we become to the extremely erroneous and dangerous doctrine that "freedom" means thinking and doing only what we like.

It is, indeed, all very well to worship liberty; for the act of freedom presupposes moral choice, and moral choice is the distinguishing mark of the human person. But we must know clearly what to choose. And public instruction is all very well, providing that we know what we want to teach. And scientific progress, too, is a noble ideal, if we know how to use the products of scientific research for the common good of all men. Without faith and purpose these catchwords are shibboleths possessing no salvation in themselves.

C. J. EUSTACE

Culture, June, 1956

First Credit Union?

II

(Concluded)

IN FRANCE, SINCE 1840, there had been efforts to solve the credit problems of the people by setting up cooperative people's banks. Napoleon III himself encouraged this movement. Father Belcourt was familiar with it, and as he considered the economic problems of his new parish, he began to plan a bank. This took courage; banking was considered an activity properly reserved for the elite. The idea of applying for a charter for a people's bank was daring in the extreme.

Father Belcourt encouraged his parishioners to construct a bank building even before they applied for a charter. Their church was wood, and stood at the top of a hill. But their bank, lower down the slope, they built of cut stone, rare in Prince Edward Island—a symbol of strength and solidity. Completed in 1861, the building still stands today. It is a two-story building about thirty-three by fifty. The walls are of red stone fourteen inches thick. The hand-hewn twelve-inch rafters are pegged together without nails and numerous windows give the interior abundant light. The office of the bank and the library were on the first floor. The second floor was a large room for public meetings. Endowed with a building before it got its charter, the Farmers' Bank was assured of low overhead.

Like all rural communities, Prince Edward Island stood in constant need of credit. Money left the Island faster than it could be earned. There was only one bank on the Island in 1860, the Bank of Prince Edward Island. It made loans at 7½ per cent, but could not supply the demand. The newspapers of the period were full of references to store credit and collection problems. The Singer Sewing Machine Company offered its products "for cash or credit." Usurious lending was common. In 1863, according to an editorial in a local paper:

"Anybody who lends privately can easily invest every penny on excellent security and at any rate of interest." Said one speaker during a debate in the colonial parliament: "The present legal rate of interest is 6 per cent; but the law is circumvented by accepting promissory notes at an additional 20 to 25 per cent." Others mentioned interest rates from 15 to 20 per cent.

To get a charter, the people of Rustico parish had to go through a labyrinth of legislative ob-

stacles—the colonial legislature, the Secretary of State for the Colonies, the Queen's Privy Council and Her Majesty Queen Victoria. Midway in this process, the Secretary of State objected that the bank was proposing to operate on astonishingly little capital—about \$3,900. The Rustico people replied that there was nothing in the banking laws that required a newly chartered bank to have more capital than that, and that the main question was whether the bank was soundly organized. They did not propose to start business until the total capital requirements had been deposited in gold and silver, and they undertook to limit themselves in the issuance of bank notes to twice their assets.

These arguments, backed up the undoubted need of the colony for additional banking facilities, won the consent of the government, and the Queen authorized the charter on April 7, 1864.

The law under which the bank was incorporated provided for an initial capital of £1,200, which in the currency of the Island was worth somewhat under \$3,900. Shares were to be sold at a par value of £1, or slightly over \$3. The bank was not to commence operations until the entire capital had been raised, and shareholders were to be limited to fifteen shares each during the first six months of organization. Afterward, the limit might be raised to 100, still later to 300. Every effort was made to spread ownership as widely as possible.

Voting rights were graduated in line with shareholdings, but no shareholder could have more than fifteen votes. Proxy voting was restricted. Also, the bank was empowered to issue paper money in an amount equal to twice its assets.

Most of the provisions were identical with those normally found in a commercial banking charter—only the low capitalization and low par value of shares were unusual. Yet most of the machinery was available for running a bank on service principles.

The history of the Farmers' Bank during the next thirty years can only be guessed at from the occasional balance sheets that still exist.

During the first years, up to 1875, the bank seems to have had an average outstanding loan balance of about \$20,000, which gave it an annual income of \$1,400. Its expenses included \$200 per annum paid to the cashier and \$887 paid out in dividends. This meant a dividend rate of ten per cent on invested capital.

There were rumors in the early 70's that the bank was unsound. Father Belcourt had left

Rustico by then to go to another parish, but he was able to return and investigate the rumors. In a published letter, he assured the public that the bank was perfectly sound and could meet all its obligations. He mildly suggested that perhaps dividend rates had been too high, but the main part of his letter indicates that the bank was being attacked by commercial banking interests. "I would like to point out," he said, "that the Farmers' Bank deserves all possible support from the commercial banks, its sister-members. The farmer creates wealth; he is the fosterfather of all society; it is from him that the baker gets his flour, the weaver his wool, the shoemaker his leather, the butcher his beef.... To deprive the farmer of his bank would be to send him into the greedy clutches of the usurer.... There is only one bank that can lend the smallest as well as the largest sums at a moderate rate of interest...."

Part of the Farmers' Bank's problem was that it stood alone, Father Belcourt noticed. A number of such banks should be organized, he believed, to give each other mutual support, assistance and protection. A movement of this sort was sure to succeed.

But there were simple business mistakes that the bank made in its early years that accounted for some of the criticism: it printed fifty per cent more paper money than the law authorized, and it consistently failed to build adequate reserves. The amount of paper money was reduced after 1873, and the dividend rate was gradually lowered to six per cent. However, to the very end the bank never set aside much in the way of reserves. During the 1880's, hard times troubled the farmers of Prince Edward Island, and loans were harder to collect. However, the bank remained perfectly stable and liquidated at last without loss, thanks presumably to the fraternal spirit in which it always operated.

When the Farmers' Bank was set up in 1864, it received a twenty-year charter. Meanwhile, in 1867 the colonies of Canada became united in a federal system of government under the British North America Act. The new Canadian Government passed banking laws encouraging strong centralized banks operating through branches. Small independent banks did not fit into the new system, and were gradually bought out. The directors of the Rustico bank applied for a renewal of their charter in 1882, but they could not have been very hopeful. By petitions and extensions the death of the bank was postponed till 1894, but the activity of the bank, particularly its issuance of banknotes, was gradually curtailed. About 1894, the bank quietly went out of business, apparently in an orderly fashion without producing much comment in the newspapers or the legislatures. The cashier, Adrien Doiron, died a few days later, his health affected by the uncertainties of the bank's closing years.

It was a remarkable thing, as Alphonse Desjardins could undoubtedly see, that the Farmers' Bank should have lasted thirty years without protective alliances of any sort, doing business without substantial reserves and even without regular audits, under laws which did not favor such a people's organization, subject constantly to the criticism and hostility of commercial interests. Its success, however, was significant enough to give Desjardins ground for confidence that a group of similar organizations, in the right legal setting, could become a powerful force in the struggle against usury. Desjardins was able to create such a force in the *caisses populaires* of Quebec, the first North American credit unions. There is even a *caisse populaire* today doing business in the two-story red stone building that the people of Rustico erected with their own hands ninety-five years ago.

From the *New York Times* of November 7, we learn that scientists investigating the rythm of modern life in Dortmund, Germany, have found evidence to suggest that the average human being is at his best at 10 A.M. and 7 P.M. They measured the resistance of the skin to small amounts of electricity and found that the results corresponded closely to staff performance charts worked out over twenty years by a Swedish industrial concern. According to the skin test, research workers of the Max Planck Physiological Insti-

tute in Dortmund found that natural human activity hits its lowest point at 1 A.M.

Other experiments suggested that fatigue also affected hearing. The human ear was less able to pick up high frequency sounds between 4 P.M. and 5 P.M.

The investigations are aimed at determining working hours that are the most suitable, both for the employe's health and for his production capacity.

SOCIAL REVIEW

Pension Fund Investments

A NEW SOURCE OF CAPITAL for American industry is being provided by private pension funds which now total 30 billion dollars and are still growing. Some economists envision the time when these huge funds may represent the controlling interest in large corporations and even entire industries. Pension reserves are growing at the approximate rate of 3½ billion dollars annually.

A North American Newspaper Alliance report in the *New York Times* of December 21, quotes August Heckscher, director of the Twentieth Century Fund which is undertaking the first study of this problem: "Funds of such magnitude can have great potential effect on our economic system. We have very little accurate knowledge of the sizes and types of such funds, how their investment policies are managed, and who owns and controls them."

Norway Removes Ban on Jesuits

NORWAY'S PARLIAMENT has voted 111 to 31 to end the country's 142-year-old constitutional ban against the Society of Jesus. The repeal proposal, introduced several years ago, was sponsored by the Government.

The ban was a part of the Constitution of 1814, which stated that "the Jesuit and other monkish orders shall not be tolerated." The constitution also excluded Jews from Norway.

In 1851 the ban against Jews was lifted, and in 1897 the provision excluding "other monkish orders" was rescinded.

In recent years a movement grew to repeal the anti-Jesuit provision because, it was claimed, the ban was incompatible with the United Nations Convention on Human Rights, which guarantees full religious freedom and which Norway had signed.

After newspapers had carried editorials and letters calling for the ban's repeal, the Cabinet introduced a bill to remove it in 1953. Opposed by extremist elements in the Lutheran Church, Norway's established church, six of the country's seven Lutheran bishops favored removing the ban.

Actually the anti-Jesuit ban has long been a dead letter in Norway. Jesuits from the United States and other countries have been freely admitted, although only in cases when they entered simply as individuals and not as Jesuits seeking formal permission to come here.

Catholics in Politics

CATHOLICS ENGAGED in politics must promote the social teachings of the Church and protect the rights of all people, Bishop Francois Charriere of Lausanne, Geneva and Fribourg declared. The Bishop addressed a group of about 8,000 Catholics on "Religion and Politics," at the commemoration at Posieux, near Fribourg, of the 100th anniversary of the coming to power of the Catholic Conservative Party in the Canton of Fribourg.

The official attitude of the Catholic Church toward political parties, he said, "even when they are founded on Christian principles is one of complete independence." This does not mean, however, that the Church does not oppose distinctly anti-Christian political organizations, he added.

"It is not enough," the Bishop said, "for a Catholic engaged in politics to lead a real Christian life privately. He must also promote the social reforms suggested by the Pope and the Bishops."

Crops Without God?

NATURE HAS GIVEN a devastating answer to a Communist challenge made to it and its Creator. To publicize their boast that Communist science needs neither God nor nature to produce a land of plenty, the East German Reds put up huge placards stating: "We raise crops without God and without the sun."

The placards were displayed at many farm centers in the Soviet zone of occupation, *Deutsche Tagepost*, Wuerzburg Catholic daily, reports. The main aim of the slogans, the paper states, was to forestall traditional, religious functions in connection with the harvest and harvest festivals.

The day after the placards were displayed, *Tagepost* states, Nature answered the Red challenge with a smashing hailstorm which destroyed the crops in large areas.

Millionth Refugee for Berlin¹⁾

EARLY IN OCTOBER, Berlin registered its millionth refugee from the Soviet zone. However, this spectacular figure is nothing exceptional for a country which has absorbed more

¹⁾ *The Bulletin* of the German Federal Republic, October 4.

than 12,000,000 refugees and expellees since 1945. It is a continuing human problem to which no end is foreseeable. Each new political crisis in the world—be it Egypt or Formosa—brings additional thousands to augment the "normal" daily flow of refugees to Berlin. Soviet-zone residents remember all too well the time after the uprising in 1953 when the borders were hermetically sealed for months and flight was practically impossible.

Berlin first began registering its refugees in 1949. After the repressive border control measures were lifted in late 1953, more than 300,000 refugees streamed into West Berlin—the greatest number ever recorded in one year. Although Soviet-zone controls on movement into West Berlin are still very strict, 105,000 persons came in 1954, 16,000 in 1955 and 180,000 so far in 1956. Of the million refugees who have arrived in Berlin only 200,000 have remained—600,000 have been moved to the Federal Republic and the rest have either returned to the Soviet zone or have gone on to West Germany on their own.

The integration of these refugees into the West German economy presents a serious burden to the Federal Republic. However, broad legislation has been enacted during the past years to provide extensive housing and financial assistance. Nevertheless, their integration into the Federal Republic is still far from complete. The extent of the problem posed by the absorption of 12,000,000 uprooted people into a new community is revealed by a recently published report for 1955, issued by the West German Bank for Equalization of Burdens. This report stresses that, although the efforts of the West German authorities to absorb these groups which have suffered most severely from the war and its effects have been greatly benefited by general economic progress, it must be realized that "many expellees and refugees continue to live on the outer fringe of economic prosperity and must bear the burden of the lost war to a far greater extent than the average public."

Church and State in Portugal

"THE HIERARCHY IN PORTUGAL has never expressed any official opinion, either favorable or adverse, on the existing political regime," Lisbon's Patriarch, Cardinal Cerejeira, told priests of his diocese. In a 4,000-word address the Cardinal refuted "inaccurate and unfair accounts" by certain foreign authors of the relations between Church and State in Portugal.

"How can the government be dubbed a clerical regime," he asked, "when ours is not in fact an

established Church, but separate from the State." The Cardinal regretted, moreover, that "Portugal is the only nation in Western Europe which still has not properly organized religious ministration to its armed forces."

After tracing the history of the religious revival in Portugal since 1917, from the apparition of Our Lady of Fatima and the signing of the Concordat to the present time, the Patriarch declared:

"We have co-operation without confusion in our respective spheres. The Church is above and outside political organizations, parties, regimes."

On the other hand, "the lay state is anti-Christian. It is not merely separate from the Church but from the nation itself." Hence the Communist creed of "salvation on earth" could be countered by "active, ardent faith in Christ," the Cardinal concluded.

Taxes, Spending, Debt—All on Rising Trend

THE TAX FOUNDATION, a non-profit research organization seeking more efficient government, released a study on December 2, which shows that the increased revenue from taxes coming to our governments—Federal, State and local—is availing little because the ever-growing expenditures of our governments virtually keeps apace with the tax income.

It is disclosed that all forms of government spending in the fiscal year of 1956 reached a record of 114 billion dollars, or 7 billion dollars more than the previous year. Total tax collections for 1956 are expected to exceed 100 billion dollars for the first time; last year they amounted to 88 billion dollars. The aggregate debt of all governments for fiscal 1955 was given as 319 billion dollars, a rise of 8 billion over 1954.

The tax income estimate for 1956 is almost ten times higher than in 1956, when the Federal Government received \$30 in taxes per capita as compared to \$439 it now receives. State's taxes took \$21 from each individual twenty years ago; now they take \$90. Local governments now tax citizens at an average of \$79, a rise of \$32 over 1936.

Roswell Magill, Tax Foundation president, said in a foreword to the report that "while Federal revenues are increasing rapidly despite the general tax reductions of 1954, expenditures are increasing almost as fast. This leaves little room for additional tax or debt reduction. At the state and local levels, increased spending is outstripping increased revenues and state-local tax problems are becoming serious."

HISTORICAL STUDIES AND NOTES

ORDER OF SERVICES IN GERMAN CONGREGATION IN WHEELING, W. V., 1858-1956

DIVINE SERVICES are the life-giving means in the development of a Catholic community. Description of the order of those services naturally forms an integral part of the history of a particular parish. In the German Church at Wheeling public worship was conducted according to the customs then prevailing in German Catholic churches in general.

The parochial Mass was a High Mass, celebrated at ten o'clock in the morning. Centuries-old custom had placed the parochial Mass on Sundays at nine o'clock in Europe. But because of the parochial school in the U. S., the nine o'clock Mass was reserved for the school children and the parochial Mass was placed at ten o'clock. However, the increasing number of Holy Communions at the children's Mass in Wheeling necessitated moving the High Mass back to 10:15, beginning with February 16, 1913, and to 10:30, beginning with May 22, 1921. This has remained the rule up to the present.

Since most of the singers in the choir were members of the Holy Name Society who were to receive Holy Communion in a body once a month, the parochial High Mass was celebrated on their Sunday at seven o'clock instead of 10:30, beginning with September 4, 1932.

In 1884 the Capuchins introduced the custom of a 5:30 low Mass for the convenience of the laborers. This extra Mass has been retained to date. With the seven and nine o'clock Masses the parishioners had the benefit of four Masses on Sundays and feasts.

In 1921 the custom was introduced whereby a Low Mass was substituted for the Sunday High Mass during the summer months, because the full choir could not be assembled. However, in 1940 the High Mass was placed at nine o'clock during the summer months with a low Mass at 10:30. Only during World War I were High Masses on weekdays multiplied.

On week days low Masses were celebrated at six and seven-thirty or eight o'clock, and occasionally a High Mass at nine or ten o'clock. When the Capuchin Fathers took charge of the congregation, two or more private low Masses were celebrated on the side altars on weekdays.

In the German Church in Wheeling the ten o'clock High Mass was the best attended Sunday Mass for a half century. In this regard all German churches of the country were alike. In 1906 Father Hyacinth Epp remarked: "Particularly gratifying was the large number of men attending the High Mass. Even in the greatest summer heat no decrease could be noticed. The local papers commented upon this aspect time and again." Slackening zeal and frequent Holy Communion at the earlier Masses were to cause a decline in the attendance at High Mass.

It is certainly remarkable, how the Germans of Wheeling took so great a delight in the choral High Mass in the morning and in Vespers in the afternoon. The majority of them had never assisted at a choral High Mass in the old country. Even today in most German churches of the fatherland only German songs are to be heard. As early as January, 1856, Germans formed the St. Alphonsus Choir Society, whose members had regular rehearsals in church. Members paid monthly dues of ten cents for the purchase of music books. In June, 1856, honorary members were admitted into the society and were to pay ten cents monthly; but they did not take part in the singing. In the list of membership we find the names of the Irish Bishop and Irish priests as well as a number of Irish laymen and one woman, Mrs. Mary Zane.

Latin Vespers in the afternoon were sung in the German church of Wheeling as in all other German churches in the country. For a thousand years the Latin Vespers were sung the world over. The Vespers always give opportunity to pious people to read and pray with the Church the Psalms in the vernacular. The importance of this Bible reading and singing had not been grasped by some pastors of St. Alphonsus.

For fifty years (1858-1909) Latin Vespers were sung at three o'clock. From 1909 till 1921 Vespers were sung during July and August at seven o'clock in the evening, while during other months the three o'clock Vespers were continued. After that time the Latin Vespers were chanted on rare occasions, having been replaced by modern devotions in the vernacular. It is to be hoped

that the liturgical movement will reintroduce Latin Vespers in our parishes and will make the Psalms once more the prayer-book of the laity.

In the Holy Sacrifice of the Mass and Vespers the priest exercises the highest commission of mediation between the parishioners and God. In the extra-liturgical devotions the fruits of mediation cannot be expected as confidently as in the liturgical Vespers, unless they are so ordered by the Church. For seventeen centuries the Bible was the book of prayer and meditation of lay people who could read. Illiterate people were trained to meditate on the Passion of our Lord. When the priest entered the sanctuary, the illiterate men and women began their meditation with the captivity of Our Lord, so that at the end of Mass they had arrived at His Ascension into Heaven. The earliest Mass books printed for the laity are arranged on the same plan. In these meditations the mediation of the priest is brought to the attention of people.

In St. Alphonsus', as in other German churches, Benediction with the Blessed Sacrament followed Vespers. This was not the case in earlier years, since the diocesan authorities were not as liberal with granting the necessary permission as they were later. When the Capuchins came to St. Alphonsus', Benediction with the Blessed Sacrament was given sometimes twice on Sundays; once for the congregation and another time for the members of the Third Order or other societies.

Recent Papal privileges have introduced more frequent Benediction with the Blessed Sacrament. May and October have Benediction with the Blessed Sacrament permitted every day. It is permitted during Lent on Sundays, Wednesdays, Fridays and Saturdays, and on First Fridays after Sacred Heart Devotion. All these devotions are prescribed by diocesan regulation.

Forty Hours' Devotion was celebrated at Christmas (1884-1913), at Pentecost (1914-1933), and later at different times. Grand processions were held at Forty Hours' Devotion, Easter, Pentecost, Corpus Christi Sunday and, since 1941, on the Feast of Christ the King. From 1884 to 1919 the young men and young women walked in the processions; thereafter the children took their place. The children of the Association of the Child Jesus, in order to comply with the rules of their association, have two processions in church annually—on the Feast of the Holy Innocents and in May.

The Church Unity Octave was introduced by order of the Bishop in 1926. The Capuchin Fathers introduced special devotions on the nine Tuesdays preceding the Feast of St. Anthony of Padua, and St. Anthony's Devotion on every Tuesday of the year. To comply with the rules of the Purgatorial Society, a special devotion is conducted on every fifth Sunday of the month. Special services for soldiers and sailors were conducted during both world wars. The Capuchin Fathers occasionally conducted novenas and triduum in honor of their newly canonized saints.

The societies attached at St. Alphonsus' had regular monthly devotions to comply with their rules. There were also occasional devotions at jubilees and on patronal feasts.

This multiplicity of extra-liturgical devotions kept alive the spirituality of the parishioners to no small degree. The special devotions demanded by the rules of the societies on Sunday afternoons could not be cancelled by the priests, because they were necessary for receiving indulgences by the members.

Earlier generations of Germans were fond of listening to sermons in their own language. In Wheeling they found in their pastors some excellent preachers. Father Peter Kreusch, the first pastor, measured up to the qualifications of a good orator. The Capuchin Fathers who immediately succeeded him surpassed him. In logical sequence and well-rounded sentences the Capuchin Fathers Hyacinth, Felix, Maurice, Joseph Anthony and Herman Joseph developed their themes logically, and with animated delivery would hold the attention of their audiences for a half hour or longer. On feast days a special preacher would be appointed for the festive oration. None of the American Capuchin Fathers who came later could compare with them. Fairly good preachers were Fathers Ignatius, Paul, Eugene, Angelus and Alban. Among the assistant priests, Fathers Didacus, Constantine, Bernardine, Agatho, Raphael Schwartz, Alphonse Hillenbrand, Stephen and Celestine may be considered to have been good preachers. All the Fathers up to the year 1945 were bi-lingual preachers and, of course, more forceful in German than in English; for the English has no equivalents for certain German expressions of emphasis.

The introduction of certain societies into the parish necessitated the preaching of conferences on Sunday afternoons to the members. Confer-

ences are a modern development of religious discussion between the priest-director and a select group. This method of religious instruction was inaugurated in France some time after the year 1800; from there it spread into Germany and America. The pastors directed the Christian Mothers and the assistants were given the direction of the men, the young men, the young women and the Third Order.

The pastor always gave full control of the societies to the respective directors. Thus in St. Alphonsus' were found three or four "little pastors" who administered "little parishes" within the large congregation. Of course, the young assistants were eager to take over the direction of one or two conferences. This presented poor preachers with an opportunity to display their talents in heart-to-heart talks to select groups.

All the Capuchin pastors of St. Alphonsus' were excellent singers. Most of the assistant priests also excelled in this respect. As poor singers we regard Fathers Lawrence, Leo and John Mary, the historian.

Catechetical instructions were given in the German church in Wheeling according to the order followed in all other German congregations in the country. On Sundays it was announced in church: "This afternoon there will be Christian doctrine at 2:30, Vespers and Benediction at three o'clock, and a conference for the respective society." On feast days Christian doctrine was omitted, but the festive orator had to add fifteen minutes to his thirty-minute sermon as a substitute for the Christian doctrine session. Children from twelve to sixteen, who had graduated from school, were obliged to attend these instructions in the afternoon; they comprised the class of boys and girls under "Christian doctrine obligation" (*Christenlehrpflichtige*). Adults, especially parents, were invited to attend. Their attendance was rather good. The pastor himself would give these instructions; only in case of sickness or in his absence would an assistant priest give these instructions.

The attendance of the children was fairly good for more than a half century. More than half of the children were generally in attendance, as the otherwise pessimistic Father Maurice admitted. Fathers exercised control over the attendance of their children. In a few cases of broken families the mother did not have the same influence, and so it happened that a boy or girl went to the

Cathedral where there were no catechetical instructions on Sunday afternoons. Quite naturally, boys and girls attending the high schools at the Cathedral would not be expected to attend the instructions in the German church. Some years later, about 1898, the state law kept all children in school till fourteen years. Still the high school children of St. Alphonsus' were obliged to attend the Christian doctrine classes in church. This went on till in 1916, when the course was restricted to children up to fourteen years. The increasing number of high school students attending the Cathedral and other schools reduced the attendance even more. Finally, on May 12, 1918, the Christian doctrine classes were conducted in St. Alphonsus Church for the last time. Thus the venerable custom of Sunday afternoon catechetical instruction came to an end in Wheeling as it did in other German churches in our country.

In school the children received catechetical instruction by both teachers and priests. The supernumerary and unpaid assistants received an equal share in this work. The pastor would take over the lower grades, because he was to instruct the children preparing for their first confession. This arrangement was made in accordance with a thousand years' custom. It was only in 1915 that Father Paul, the pastor, broke this venerable custom by appointing an assistant for this catechism class. In compliance with another seven centuries-old custom, a special course of instructions was given to children who were to receive their First Holy Communion. This course began on Septuagesima Sunday and ended on the Saturday after Easter. These catechetical instructions were also a personal obligation of the pastor. Up to 1896 these instructions were combined with Confirmation instructions, because the children were always confirmed on the Sunday afternoon of their First Communion. When later Confirmation was not administered every year, Confirmation instructions were combined with the catechism class on Sunday afternoons. Converts, being few in number, received private instructions, generally from an assistant. Thus the German church of Wheeling carried out essentially the catechetical program which obtained in German Catholic congregations throughout our Land.

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Book Reviews

Michael, Sister Mary, I.H.M., *Why Blame the Adolescent?* McMullen Books, Inc., Garden City, N. Y. 178 pages. \$2.75.

MUCH PLAY IS GIVEN in our newspapers to juvenile delinquency. This may be but accurate reporting. However, good behavior of our adolescents, far more common than delinquency, is often passed over in silence. Thus we have an incomplete and improperly focused picture. The present book of Sister Mary Michael does much to correct this error by bringing our judgments on our young people into proper focus.

Why Blame the Adolescent? is a timely book and will be well received and profitably read by many. It gives attention to a positive program of training normal boys and girls; it is very explicit and pointed in outlining detailed suggestions for this positive program.

From the whole tone of the book it is evident that Sister Mary Michael has had many years of experience in actually dealing with young people, listening to and understanding their problems, and *helping to solve them*. Without elaborate technical vocabulary, the author puts down in simple style the results of her rich experience for the benefit of all parents and counselors of youth. The result is a direct and practical treatise for those dealing with normal young people.

The book boasts several chapters meriting commendation: "The Slow Learner;" "Overlooking Minor Things;" "Charge Accounts for Youngsters;" "Going Steady." An inspiring chapter on the use of the liturgy is built around the idea that most young people are fundamentally religious.

All in all, the book is highly commendable.

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Regis College, Denver

Dunn, Joan, *Retreat From Learning*. David McKay Company, Inc., New York, 1955. Pp. 224. \$3.50.

In 1949, newly graduated from the College of Mount St. Vincent, the author of *Retreat From Learning* began her career as an English teacher in a Brooklyn public high school. She was armed with a college thesis on the poetry of John Donne and Richard Crashaw, and with an eagerness to teach; but her vulnerability was immense. Her own training in education at Mount St. Vincent, a Catholic college, was based on the prevailing "progressive" educational philosophy. What a shock when she encountered the theory in practice, saw its almost total bankruptcy and the corruption it worked on students, teachers and educators alike. Her book is a personal narrative, a condensation of her four years' teaching experience, and as satisfactory an exposure of modern educational theory as you will find anywhere off the front pages of our daily papers.

In order to take the examination for a regular teacher's license in the New York City public school system, an

applicant must have a master's degree in education. Miss Dunn took her courses at night in one of the city colleges; she had no intention of remaining a substitute all her life. Her education classes were quite a surprise. The professor, following the reigning theory, sat inconspicuously in the back of the room. The students mostly argued with him, "sometimes good humorously, sometimes bitterly, but mostly irrelevantly." A greater part of the time these classes were in a state of chaos, with never much of an effort made to keep order.

After her initial surprise, Miss Dunn quickly recovered. She had a point of comparison. The students she taught had expected *her* classes to follow a similar pattern. Almost without exception, her five daily classes were a constant battle against a tremendous spirit of lawlessness, expressed in reactions ranging all the way from open defiance to a sleeping indifference. And how could they have been otherwise? One of the theory's basic postulates was that the child was not to be interfered with; his freedom to develop according to his own whims and fancies was inviolable; he was the center; instruction had to take his ideas, ideals, experiences and interests as the norm; everything was to be interpreted in his terms. But, Miss Dunn is forced to ask after a short while teaching, what if his only preoccupations are sex, violence, noise? Who is instructing whom?

As much as the system's defects and awful consequences, it is the dishonesty of its exponents that offends Miss Dunn. No one is more intolerant of other people's ideas that the man who insists all ideas and beliefs have equal merit and deserve a hearing. For one of her education courses Miss Dunn prepared a report on a questionnaire examining into the practicality and effectiveness of the State Education Law, the law that requires boys and girls to remain in school until the age of seventeen, no matter how many subjects they fail. The tabulated results told severely against the law. Having submitted her paper, Miss Dunn finally received it back with a low mark. She was told: "If you do not change your ideas to conform to those of this institution, you will not receive a graduate degree." At this point she began calling into question the validity of the educational system in which she was employed.

Her experiences with the administrative set-up, a staggering bureaucratic monstrosity seemingly designed to humiliate and degrade teachers, confirmed her doubts. She began to feel that this iniquitous educational philosophy, and the system it had created, were perpetuated not because the powers-that-be had convictions about its truth. The thing, she discovered, had produced too many comfortable, superfluous jobs, too many sinecures; and the office holders were determined to hold on to them.

One overwhelming conclusion is forced upon the mind as Miss Dunn's unhappy story progresses: the total unreality of a theory which presupposes a human

creature and conditions of life that haven't been seen on this earth since Paradise was barred by an angel with a flaming sword. "I want things to be the way you say they already are," she told her instructors. But their theories began by supposing that a boy or girl possessed at the start the virtues and dispositions only a firmly disciplined training could give them. "We don't teach the subject, we teach the child," she was told. She soon learned that teaching the child, not the subject, was equivalent to having ideas without thinking of anything. Which is not possible. Teaching must have a content. That content is some subject or other by means of which the child is taught.

The good thing the "progressivists" have made their system out to be, with a stupendous vanity of mind, the complacency of theorists, precludes optimism. They will not abandon their folly merely because it is not working the way it should. The fault, say the advocates, is not with the system but rather with those who use its methodology unskillfully, those who are uncertain of themselves and their classes. They say that when teachers are sufficiently interested and fully trained, and when these dynamic mentors are assigned to brand-new schools loaded with tons of up-to-date equipment, then we will have matchless teaching. But surely the merits of a theory partly depend upon the possibility of its being realized? An instrument is condemned if the conditions for its operation are so exacting that it can never be used.

What are Miss Dunn's suggestions? For one thing, restore the moral basis of teaching, which means primarily, to see the child as a dependent and the teacher as an authority responsible for him. But the answer lies not alone with the schools. There must be a correlation of school and home, each doing its part, taking the share of training that belongs to it. The school cannot teach if children come to it undisposed to learn. There has been an abdication of educators and parents. If so many young people today are sliding rapidly to their doom, it is chiefly because no one really cares. The child is a case, a study, to educators; to parents he is more often a nuisance interfering with their private pleasures.

Joan Dunn's experience was not all gloom and disappointment. She had wonderfully rewarding moments. She knew they would be few even in the best of times and she suffered no illusions about a possibly unmarred, painless teaching career. She knows that the real trouble-makers, the dangerous students, are in a minority. But she also knows that the system is so conceived that the minority will multiply, and the decent multitude will vanish.

Like so many other testimonies to our contemporary confusions, *Retreat From Learning* points beyond itself. John Dewey wasn't unaided in creating the modern American educational system. We, the people, were his accomplices. That is what Miss Dunn's book has left with me: a sense of the deep congeniality between the American public and the errors it has endorsed, either by its silence or its consent.

ROBERT OSTERMANN
Chicago, Ill.

Schauinger, J. Herman, *Stephen T. Badin*, Priest in the Wilderness. Bruce Publishing Co., Milwaukee, 1956. Pp. XIV+317. \$7.50.

First facts frequently become famous facts. Such a fact is the first ordination to the priesthood in the United States. The man was a French emigrant, Stephen Badin; the date, May 25, 1793; the place, Baltimore. During the preceding months he could boast of being the first and only deacon in the country. And he also spent some time in "The One Mile Tavern" which the Sulpicians had recently sublimated into a seminary.

Father Badin was destined to be the apostle of Kentucky until 1819. Originally, loneliness crushed him; later, conflicts with fellow priests, religious orders, and his Superior plagued him. Regarding Badin's departure Schauinger says: "His motives for leaving Kentucky and returning to Europe for a decade have never been completely settled and there is perhaps no definite solution possible." (P. 183) Hardly was he in Europe, however, when he began working for his missions and for his bishop. He missed America and was dissatisfied in France. After peregrinating nine years he returned to the land of his ordination. Then he worked among the Indians for several years, and finally this proto-presbyter became a peripatetic, free to labor wherever there was work to do, and free to nurse his infirmities. After having been a priest for almost exactly sixty years he died in Cincinnati in 1853.

Many chapters of this book read like fiction. The author has deftly incorporated interesting incidents into his narrative without obscuring the main lines of his portrait. The footnotes, placed conveniently at the bottom of each page, keep the reader aware of the scientific nature of this book. One of these notes, that on page 105, embodies a sharp criticism of Victor O'Daniel's scholarship and only a slightly less pointed structure on that of Guilday.

More books like this will lead people to open history books, anticipating pleasant reading rather than tense concentration on artless concatenations of facts and figures.

REV. B. J. BLIED, PH.D.
Fond du Lac, Wis.

Berger-Hamerschlag, Margareta, *Journey Into a Fog*. Sheed & Ward, New York, 1956. Pp. 254. \$3.50.

Mrs. Margareta Berger-Hamerschlag is an artist born in Vienna, but living in London for the major part of her life. She is compassionate and sensitive by temperament, and was tutored in generosity by her father, a gynecologist who by preference worked among London's poorest. At a certain point in her life (not identified in her book, *Journey Into a Fog*) she decided to join the staff of a Youth Club in London, as art teacher. *Journey Into a Fog* is a composite picture pieced together out of many years' experiences with a frightening cross section of modern youth—the sons and daughters of the metropolitan

poor: what they said and did, and the author's reactions and efforts to help them.

The world she entered that first night on duty had the pallor of the mortuary on its features. She writes about Ray, a boy she later believes has real genius: "There was something so pathetically resigned in that boy, so hopeless, as if all his life was already behind him and he was content to linger on because there was no other possibility." The words fit, to a degree, the rest of her students. They all possess the air of having seen through the fraud that is human existence: they expect nothing, and every promise of fulfillment is a lie. "Blast Christmas!" one of her class said at the holiday season. "I couldn't care less who's been born. I wish I wasn't."

The boys and girls she works with are dead, emotionally and spiritually dead. So far as they are concerned, life is bankrupt. They act accordingly, without any consistency, conviction or delight. Even their services are tedious, and result is boredom. One day they will like Mrs. Berger-Hamerschlag, the next she is the object of intense suspicion and resentment. They are barricaded inside their own warped, mutinous selves. They allow nothing to interest them. Their mistrust prevents them from reacting to opportunities, to the point where their responses are, in a sense, apart from themselves. They resist becoming fixed or attached. Reading about their tragic, trivial rebellions, one compares them to the goat which the ancient Israelites would send off into the wilderness, symbolically bearing their iniquities; but in this case it is all the shame and dishonor and emptiness of our civilization that has descended upon certain members of it.

The theme of *Journey Into a Fog*, as it is of the author's treatment of the sickness she confronts, is the need of resurrection. "The cry is really: 'Wake up the dead!' not: 'Keep them out of mischief!'" Mrs. Berger-Hamerschlag aimed to "wake the dead" through releasing some of the creativity that is in everyone, which for her students meant making them emerge from their frozen, hopeless egoism. It was a tremendous accomplishment for her to get them to see that a grapefruit had a different tone of yellow than a pear; they had surrendered just that much of themselves to something new. In such trivial ways was life restored to them. "When they are made to feel that they have discovered something new, they enjoyed it." Before, they enjoyed nothing.

To look for analysis in this book, for some comprehensive plan, would be to miss its great merit. Mrs. Berger-Hamerschlag describes a certain area of social disorder. That it has general relevance she will not deny; but she limits herself to where she is and what she knows, and she joins issue with the situation in those terms. The question for her is personal: What can I do, in my place and with the talents I have?

Certainly, she proposes a technique, personal interest and love, with a view to reawakening a sense of the potentialities of life. She does not see problems so much as she sees persons with disoriented and thwarted lives, wasted, unachieved, miserable. "The more they worry

you, the nearer they should come to your heart." I think she is not a Catholic; but no one of us could argue with such a sentiment. She illustrates in her experience what the reformation of society ultimately signifies: a terrible price in self-sacrifice from the reformer. For she has for years, night after night, lived with the insults, the foul speech, the obscene drawings, even the personal danger, without fleeing; and she continues to give herself.

Yes; she is right. Nothing less than a resurrection will suffice: a rebirth from the death of selfishness. Society will be reborn, is reborn every day, in the rebirth of persons. Bearing witness to this truth, *Journey Into a Fog* will have profound significance for Catholic readers. It is a story of triumph, too, as well as of tragedy and disappointment, because here and there we are privileged to observe that these living tombs are not permanently sealed.

ROBERT OSTERMANN
Chicago, Ill.

Petersson, R. T., *Sir Kenelm Digby, The Ornament of England 1603-1665*. Harvard University Press. 1956. 366 pages. \$6.00.

For the serious reader of the history of the 17th century, this book will be of great aid and interest, because it presents many facets of the shift from the Renaissance to modern times.

Sir Kenelm Digby was in many ways the pivot of activities of many sorts. Mr. Petersson's is a study of a man who played

"...a variety of roles—diplomat, philosopher, physician, poet, cook, naval commander, bibliophile, art patron, religious leader, scientist, lover and astrologer—the matchless Digby, 'the compleat Gentleman,' and 'magazine of all the arts.'"

"This late Renaissance virtuoso took all knowledge for his province, all society for his intimate friendship, and all Europe for his playground. If he was vain and extravagant and a little unbelievable at times—a contemporary called him 'the Pliny of our age for lying'—it was the result of his boundless energy and curiosity."

Although his individual contributions to science were eventually to be of slight value, Sir Kenelm was of great importance as an active agent for science, because he spoke and wrote many languages. He wrote hundreds of letters to scientists in their own language about the work of other scientists who mutually would have been unable to communicate. Thus he, in a small but effective way, supplied for the lack of international scientific societies and learned journals.

Even though at times his unawareness of Catholic values has lead him to conclusions that appear biased in his scholarly enthusiasm, Mr. Petersson has given us a very informative and entertaining book.

REV. JOHN JOLIN, S.J., PH.D., S.T.L.
Regis College, Denver

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

OUR BISHOPS LAUD CV DECLARATIONS OF PRINCIPLES

IT IS WITH NO LITTLE satisfaction the director of the Central Bureau takes this opportunity to publish extracts from letters received from esteemed members of the American Hierarchy, who took the trouble to acknowledge copies of the Central Verein's 1956 *Declaration of Principles* sent to them after our 101st convention in Wichita.

The practice of mailing copies of our annual *Declaration*, bearing the *imprimatur* of the Archbishop of St. Louis, has been followed for a number of years. Invariably the reaction of our Bishops has been something more than heartening. This year was no exception. Should the officers and members of the venerable Verein, now known as the Catholic Central Union, need to be reminded of the high favor in which our organization is held, the several testimonials from the Bishops' letters will certainly be found most reassuring.

One person, in particular, is warranted in deriving a full measure of satisfaction from the commendatory words of our spiritual Shepherds: He is Joseph Matt, chairman of the CV Resolutions Committee. For years he has served in this capacity at our annual conventions with rare distinction. In tribute to Mr. Matt and to the credit of the Verein we publish the following testimonials, all of which are culled from letters of our esteemed Bishops written to the director of the Central Bureau after the Wichita Convention:

"I thank you very much for your kindness of sending me a copy of the Catholic Central Verein's 1956 *Declaration of Principles*, which was adopted at the recent convention in Wichita, Kansas. I have read through this pamphlet and have found it excellent."

"I appreciate the courtesy which prompted you to send me the copy of the *Declaration of Principles* for 1956 adopted at the 101st annual Convention of the Catholic Central Verein.

"I am edified by the alertness to the spiritual needs of the day which reveals itself throughout its pages. I congratulate the Union for its continuing vigilance in behalf of all that it holds dear. Its dedication to these principles merits the unstinted gratitude of us all."

"I am grateful for your letter and the *Declaration of Principles* enclosed. I read the *Declaration* with great interest. If I had 200 copies I would see that our clergy received the fine statement. The bill might be sent to me."

"Your esteemed communication dated October 5, is very much appreciated. I have just finished reading the *Declaration of Principles* adopted by the 1956 convention of the Catholic Central Union, which you enclosed. I think it is excellent."

I shall be very grateful to you if you can send me for distribution a thousand copies (1,000) of this Declaration."

"I wish to acknowledge with grateful appreciation the copy of the Catholic Central Verein's 1956 Declaration of Principles.

"The Verein is to be congratulated on its clear renunciation of the principles and for its efforts to promote the application of these principles in our national life."

"Thank you very kindly for sending me the Declaration of Principles of the Catholic Central Verein adopted at the 1956 annual convention. I shall read these with real interest. I hold your society in high esteem."

"I thank you for sending me a copy of the Catholic Central Verein's 1956 Declaration of Principles, adopted at the recent annual convention in Wichita, Kansas.

"The Declaration of Principles is a very interesting document and worthy of the fine traditions of the Catholic Central Verein."

"It is very kind of you to favor me with a copy of the pamphlet, Declaration of Principles, 1956, from the meeting of the Catholic Central Verein of America.

"I am very glad to have this report, and I want to thank you for your kindness."

"His Excellency, the Most Reverend Bishop, has asked me to acknowledge your letter of October 5, and to thank you for your thoughtfulness in sending him a copy of the 1956 Catholic Central Verein's Declaration of Principles which he will peruse at the first opportunity."

Resettlement Activity at the Central Bureau

THE RESETTLEMENT PROGRAM of the Archdiocese of St. Louis is conducted from the Central Bureau under the directorship of Father Suren. This arrangement has been in effect since August, 1949, when the resettlement of refugees was assigned to the Central Bureau and Father Suren by Archbishop Joseph E. Ritter.

The present exodus of thousands upon thousands of Escapees from beleaguered Hungary and the reception of many of these unfortunate people by the United States has had its impact on the Bureau's resettlement activities. During the month of December, seventy-five Hungarian Escapees have been placed in homes and jobs by Father Suren's office.

In addition to the Hungarians, seventy-five refugees of other nationalities have been resettled during December. The latter are coming to the U. S. under the provisions of the 1953 Refugee Relief Act which ex-

pired on December 31 last. The expiration of this emergency immigration law is causing a step-up in the number of refugees now coming into our country. Since this accelerated pace coincides with the arrival of the Hungarian Escapees, the lot of all Catholic resettlement directors has been made extremely difficult. The resettlement office in the Central Bureau has been taxed beyond capacity. Nevertheless, this great work of charity places the Bureau in the very heart of fast-moving world events in which it has a very special interest.

Documentary Immigration Film Made at the Central Bureau

DURING THE MONTH of December, a documentary film of immigrants in America for the United States Information Agency was made in St. Louis with the cooperation of Father Suren and his resettlement committee. The film, portraying the major steps made in the resettlement of a family of eight Hungarian refugees resettled by Father Suren six years ago, is the fourteenth in a series of USIA productions titled "Report from America." It is scheduled for showing in January over the British Broadcasting System and will then be translated into seven languages for showing elsewhere in the free world. Quite a few scenes of the film were "shot" in the Central Bureau.

Important Promotion for Msgr. Vogelweid

IMMEDIATELY AFTER his installation as the first Ordinary of the newly established Jefferson City Diocese on November 27, Bishop Joseph M. Marling announced the appointment of the Rt. Rev. Msgr. Joseph A. Vogelweid as his Vicar General. St. Peter's Church, which Msgr. Vogelweid has served as pastor since 1939, was also designated as the cathedral of the new diocese.

The office of Vicar General is the highest in a diocese under that of the Bishop. The Vicar General is the only person who can exercise Episcopal jurisdiction in the Bishop's own name, when the Ordinary is absent from the diocese.

Msgr. Vogelweid, who will celebrate the 40th anniversary of his priestly ordination on June 14, has been most active in the Central Verein throughout the years of his priesthood. As a young priest, he led the organization's youth movement in the State of Missouri, delivering an important address at a youth rally held in conjunction with the Pittsburgh national convention in 1933. At present the newly appointed Vicar General is spiritual director of the Catholic Union of Missouri and a member of the Verein's Committee on Social Action.

The director of the Central Bureau and his staff tender well-deserved felicitations to Msgr. Vogelweid. His selection appeals to us as a singularly happy one. We wish him every blessing and success in his high office.

State Branch Conventions

Arkansas

FOR THE 66TH TIME the Catholic Union of Arkansas assembled in annual convention September 29 and 30. Serving as host to the convention was St. Boniface Parish in Fort Smith, a stronghold of the Central Verein movement in Arkansas for many years.

Convention activities began with a meeting of the Board of Directors on Saturday afternoon. It was at this juncture a letter from the Most Rev. Albert L. Fletcher, Bishop of Little Rock, was read. His Excellency expressed his regrets at not being able to attend the convention in Fort Smith. He commended the Catholic Union for its fidelity to the Church, at the same time pointing out, however, that he would like to see greater activity on the part of the members in the course of the year. It appeared to the Bishop that the activities of the Catholic Union were almost restricted to those engaged in at the annual conventions. Bishop Fletcher's interest in the Catholic Union is borne out by his regular attendance at the conventions; this was the first time His Excellency was not present at these annual meetings in many years.

Bishop Fletcher directed the attention of the Catholic Union to the program of the Confraternity of Christian Doctrine. It is his wish that members of the Catholic Union interest themselves in some phase of the Confraternity's program. The Bishop's suggestion was given much consideration in the course of the convention.

Early in the evening on Saturday, the officers of the Catholic Union met in joint session with their counterparts of the Arkansas Branch of the NCWU which was meeting concurrently. Mr. C. E. Harrison, president of the Catholic Union, served as chairman of this meeting. The principal item of business discussed at this session was the possibility of holding the national conventions of the Central Verein and the NCWU in Arkansas in 1959. When the idea was suggested to the officers, it met with an enthusiastic response. The meeting went on record as favoring the tendering of an invitation to both national organizations at the 1957 conventions in Allentown, Pa.

On Sunday morning the delegates of both men's and women's Branches assembled to receive formal messages of welcome from Father James Foley, O.S.B., pastor of St. Boniface Church, and the Honorable H. R. Hestand, Mayor of Fort Smith. These formalities concluded, the delegates assembled in church for the usual Solemn Mass.

The climax of the convention came with the civic forum at 7:15 P.M. on Sunday. Mr. Louis Pfeiffer served as chairman. The program of the convention was quite lengthy, embracing the following speakers and subjects: Mrs. Rose Rohman spoke on the 40th anniversary of the NCWU; Mr. Harvey Johnson of the Central Bureau in St. Louis spoke on "Our Apostolate Enters its Second Century;" Mr. Claude Marty of San Antonio represented Mr. Frank Gittinger, president of the CV; Rev. Albert G. Henkes, national youth director

of the CV, discoursed on the organization's youth program.

Among the dignitaries present at the convention was the Rt. Rev. Paul M. Nahlen, O.S.B., Abbot of New Subiaco Abbey. The delegates were thus given renewed assurance of the deep interest of the Abbot and his monks in the Central Verein movement. The Benedictine monks in Arkansas have been the mainstay of our organization in that State. A special debt of gratitude is due them. They have prudently and energetically guided the destinies of the Catholic Union these many years.

Missouri

Convention site for the Catholic Union of Missouri's 64th and the Missouri Branch of the NCWU's 39th annual conclave, September 15-17, was St. Clare Parish, St. Clair. The host pastor was the Rt. Rev. Monsignor Aloysius A. Stumpf, V.F., and Mr. and Mrs. Arthur B. Ritter of St. Clare Parish were chairman and co-chairman respectively of the Convention Arrangements Committee.

After the opening High Mass on Saturday morning, a joint session was held in which delegates from the Catholic Union and Catholic Women's Union of Missouri participated. Msgr. Stumpf assured the delegates in a warm message of welcome: "No efforts have been spared by the parish and its Convention Committee, headed by Mr. and Mrs. Ritter, to make your stay pleasant and conducive to a fruitful convention." The presidents of the two State Branches read their annual messages which were followed by reports on the national conventions held in Wichita. The joint session also heard Mr. Walter Stay, chairman of the Missouri Central Bureau Assistance Committee. Mr. Stay outlined the achievements in 1956 and plans for the future of the Committee.

For the fifth consecutive year the three convention High Masses were Sung Masses with full congregational participation. For the first time the congregational singing was directed by laymen—three young men from Holy Cross Parish in St. Louis.

Celebrant for the High Mass on Saturday, September 15, was the Rt. Rev. Msgr. A. T. Strauss, V.F., pastor of St. Peter's Parish, St. Charles, and moderator of the Missouri Branch of the NCWU. Presiding at the Solemn High Mass on Sunday was His Excellency, the Most Reverend Joseph E. Ritter, Archbishop of St. Louis. The celebrant of the Mass was Monsignor Joseph A. Vogelweid, pastor of St. Peter's Cathedral, Jefferson City and moderator of the Catholic Union. Msgr. Henry F. Schuermann, S.T.D., Ph.D., pastor of Our Lady of Sorrows Parish, St. Louis, preached the sermon on conforming personal and public life to the Will of God. His Excellency, Archbishop Ritter, commended the organizations on their leadership in Catholic Action which they have shown for many decades. He expressed his approval of having the "Sung Mass" at conventions. He encouraged the members to continue their devoted service to the Church in the years to come.

Father Edward A. Bruemmer, pastor of SS. Peter and Paul Parish, St. Louis, and moderator of the NCWU

St. Louis and County District League, was celebrant of the Monday High Mass, offered for the deceased members of the CUM and NCWU, Missouri Branch.

Chairing many of the Catholic Union's diversified meetings was President Herman J. Kohnen. The Saturday afternoon business sessions produced many results: apart from the resolutions and membership discussions, the delegates voted to establish a parish credit union conference centered in and around St. Louis. Mr. Andrew Hustedde, president of SS. Peter and Paul Parish Credit Union, was chairman and Mr. Harvey Johnson, of the Central Bureau staff, spoke on the necessity of a parish credit union conference wherein Catholic parish credit unionists could protect and foster the interests of credit unions in the parishes.

Sunday afternoon's program began with the civic meeting at 2:00 o'clock. The two Unions were welcomed to St. Clair by Mayor Aubrey Barber. This meeting heard an address by Father Gerald L. Poelker on the American Hierarchy's statement on schools, as well as an address on social reconstruction, "Have We Achieved Our Goal?" by Dr. Francis J. Corrigan, Associate Professor of Finance at St. Louis University's School of Commerce and Finance.

The Sunday evening banquet, attended by more than three hundred clergy and laity, heard Mr. Harvey Johnson of the Central Bureau on a century of Communist tactics which change from peaceful coexistence to aggressive attack as the situation demands. Mr. Johnson pointed out that the motto of the conventions—"To conform personal and public life to the Will of God"—was the natural beginning of promoting a program which would prevent Communist success in America. Toastmaster of the banquet was the capable Mr. Walter Stay of St. Louis. The banquet was followed by a social hour.

Monday business sessions were devoted to discussing resolutions and amplifying plans for a credit union conference and membership drive. Mr. Ahillen reported as chairman of the Individual Membership Committee that more than fifty members had been enrolled.

The 1957 conventions of the two Branches will be held for the first time at St. Michael's Parish, Fredericktown. It was suggested that the meetings be held one week later in the month of September.

New Jersey

The Catholic Central Society of New Jersey met for its 62nd annual convention September 29 and 30 in St. Mary's Parish, Newark. This convention marked the 6th time a parish under the charge of Rev. Gregory Schramm, O.S.B., has been host to a State convention. The last previous visit of the Catholic Central Society to one of his parishes was in 1945. The first convention of the Catholic Central Society was held at St. Mary's in 1895.

President Lawrence Boeglen, Sr., called the first session to order on Saturday afternoon. At this meeting various assignments were made and the agenda for the convention was arranged.

Sunday's program began at 9:00 A.M. in the parish hall with the convention's chairman, George C. Gebert,

welcoming the delegates of the Central Society and its counterpart, the State Branch of the NCWU. Mayor Leo Carlin also addressed the assembled delegates. Mrs. Louise A. Sand, president of the Catholic Women's Union in New Jersey, reported on the annual conventions recently held in Wichita. In his address, President Boeglen stressed the necessity of continued cooperation of the affiliated societies in the program of the State Branch. He also urged the societies to seek the wise counsel of the priests and spiritual directors.

A total of one hundred delegates of both organizations attended the Solemn Mass in St. Mary's Church which was celebrated by Father Schramm. The sermon on this occasion was delivered by the Very Rev. Martin Burne, O.S.B.

After the Solemn Mass delegates boarded buses and were taken to Montgomery Hall, Irvington, for the convention dinner and subsequent business sessions. This arrangement was necessitated by the fact that a recent fire at St. Mary's had made it impossible for the delegates to use the hall and other facilities. Addressing the delegates at the dinner, Archbishop Thomas A. Boland, who had presided at the Mass, commended the organizations for furthering the interests of the Catholic religion and for fostering the salvation of souls and a true patriotism. He also praised the delegates for being members of an organization which had pioneered in many social action movements in the Catholic Church.

On Sunday afternoon various reports were submitted to the delegates. Chief among these reports was that submitted by the Committee on Resolutions. The convention went on record as taking a definite stand on various current questions as follows: 1) the building of new parochial schools was greatly to be encouraged; 2) stern opposition was expressed to the admission of Red China to the UN and further aid to Yugoslavia; 3) legislation calling for non-sensitive Federal job holders to be submitted to a security program should be restored; similarly, the rights of individual States to punish culprits for sedition should be respected; 4) any supranational organization, such as an Atlantic Union, which threatens the sovereignty of the U. S. should be opposed; 5) the free Western nations should not relax in maintaining adequate military and political defense against a possible threat of aggression by Soviet Russia.

The following officers were elected for the coming year: Lawrence T. Boeglen, Sr., president; Henry Celler, Nicholas Quint, Joseph Deutch, Albert A. Neubauer and Mathew Konig, vice presidents; Henry W. Noll, recording secretary; Henry J. Miller, secretary-treasurer; Charles P. Salting, counsellor; Philip Sheridan, marshal. The Rt. Rev. Msgr. Wm. Heimbuch, pastor of St. Michael's parish in Elizabeth, will continue to serve as spiritual director of the State Branch.

Within one week after the Central Bureau's director's Christmas appeal had been mailed, no less than \$1,300 was received. Thus it was this year's appeal was off to an impressive start. Present indications point encouragingly to the success of this year's appeal.

District and Branch Activities

Arkansas—Northwest District

LEO J. WEIDERKEHR of Altus was elected president of the Northwest District of the Catholic Union of Arkansas at a meeting held in St. Scholastica Parish, New Blaine. Emil Oberste was elected vice president and Wm. M. Minden, secretary.

Following a custom of long standing, both men and women delegates assembled in church for services prior to the meetings of the afternoon. Immediately after services the men and women met in separate business sessions. Robert Plugge presided over the men's session.

A joint assembly assembly of men and women delegates heard a recording of the address delivered by Mr. Louis Budenz at the 1956 national convention. Guest speakers on this occasion included Mrs. Peter Walters, president of the Askansas Branch of the NCWU, and Rev. Placidus Eckert, O.S.B., State spiritual director of the NCWU.

Plans were made to conduct a poster contest and the handicraft contest. The poster contest, which is open to all students from the fifth to the twelfth grades inclusive, will be held in conjunction with the spring meeting of the District at Subiaco on March 31. The handicraft contest will take place on January 20 in Altus.

Connecticut

The fall quarterly meeting of the Connecticut Branch was held on Sunday afternoon, October 14, in St. Cecilia's Hall, Waterbury. The Holy Family Society was host to the meeting.

Immediately after President Thomas J. Mann called the meeting to order, the roll was called, indicating that delegates were present from Meriden, New Britain, New Haven, Wallingford and Waterbury. Mr. Mann reported on the national convention of the Central Verein in Wichita. He generously offered to give his report at meetings of all affiliated societies who would tender him an invitation.

Peter Dubiel of Wallingford reported that his St. Francis Society was willing to be host to the 1957 state convention. Some discussion centered about the plan of having conventions restricted to a single day. No definite action issued from the discussion.

The usual penny collection was taken up by Charles Wallschlager of Waterbury and netted \$6.59 for the missions.

Missouri—St. Charles District

Under the auspices of the St. Charles Deanery District League, working in concert with its counterpart in the Catholic Women's Union, the annual Catholic Day was celebrated in O'Fallon, a town thirty miles distance from St. Louis which had recently celebrated the centenary of its founding.

The day's ceremonies began with a Solemn Field Mass at 10:30 celebrated by Rt. Reverend Msgr. Anthony T. Straus, with Bishop Leo C. Byrne presiding in the sanctuary. The sermon was preached by Reverend

Clarence D. White, St. Louis Archdiocesan moderator of the Councils of Catholic Men and Women.

The theme of the Catholic Day was "The Dignity of the Human Person." Accordingly, the theme of Father White's sermon was "The Dignity of the Family." At the rally in the afternoon, the address of the occasion centered about "The Dignity of the Individual."

Catholic days have been sponsored by the St. Charles District for over twenty years. They have been signally successful, drawing great throngs to these annual demonstrations of the faith.

Texas—Northern District

The semi-annual meeting of the Northern District of the Catholic State League convened on Sunday afternoon, November 4, in St. Joseph's Hall, Rhinelander.

The delegates and visitors were extended a cordial welcome by Nicholas Block of Lindsay, President of the District. Presidents of the local Holy Name Society, the Christian Mothers' Society and the Sodality of the Blessed Virgin, as well as the pastor, Reverend J. Walbe, O.S.B., also gave addresses of welcome.

The guest speaker of the afternoon was the Reverend Albert G. Henkes of San Antonio, youth director of the Central Verein. At the conclusion of his remarks, other visiting priests favored the meeting with brief addresses.

Laymen who spoke at the meeting included the officers of the Men's, Women's and Youth Sections of the Catholic State League, and officers of the Rural Life Committee. Ben Schwegmann of San Antonio, President of the Catholic Life Insurance Union, was also heard, as were Theodore P. Magott and Claude Marty.

At the conclusion of the meeting, all present assembled in church for Benediction of the most Blessed Sacrament.

NECROLOGY

Michael B. Menniges

ALL CENTRAL VEREIN members in the Missouri Branch were deeply saddened by the news of the sudden death of one of their staunchest members on December 1. It was on the morning of this date that Michael B. Menniges was found dead in bed, the victim of a heart attack which had seized him during the night. He was eighty-three years old.

Mr. Menniges was the type of Catholic layman who is fast disappearing from the contemporary scene. He possessed a highly developed social sense and worked hard and faithfully to promote the Catholic cause through approved organizations. Membership in a Catholic society to Mr. Menniges meant active participation in the society's program. He was most regular in attending meetings, often at a great personal sacrifice. During the last years of his life, Mr. Menniges' eyesight was quite impaired. Unable to drive a car, he used public means of transportation, making his way to and from the conveyances with the help of a trusted cane. Attendance at any meeting meant a real sacri-

oice; yet no one was as regular in attendance as Mr. Menniges.

Our deceased friend found it difficult to remain passive and silent when issues were discussed at meetings. His long association with Catholic organizations gave him a rich fund of experience on which he drew whenever he took the floor. His opinions were always respected by his associates.

The Central Verein, of which he was a Life Member since February 9, 1950, presented Mr. Menniges a vast field of interest and activity for his enterprising spirit for more than half a century. He was not only an avid reader of *Social Justice Review* virtually from its inception, but he was wont to subsidize subscriptions to our journal for poor missionaries. Not content with membership in the CV through several affiliated societies to which he belonged, he was a Sustaining Member of the Verein since 1944. Mr. Menniges was a very familiar figure at all conventions of the Catholic Union of Missouri and the monthly meetings of the St. Louis District League.

Local organizations which were nearest the heart of Mr. Menniges were the German St. Vincent's Orphans' Society and the Society of St. Vincent de Paul. In addition, he was most active in the Catholic Knights of America.

A Solemn Mass of Requiem on the occasion of his burial was celebrated in St. Boniface Church of which he was a member throughout his life. Assisting at the Solemn Mass in the sanctuary were the following clergy: Rt. Rev. Msgr. A. T. Strauss, Rt. Rev. Msgr. Raymond Woods, Very Rev. Msgr. George Dreher and Rev. Victor T. Suren. Members of the St. Louis District League served as pall bearers. (R.I.P.)

Contributions to the CV Library

General Library

HON. FRANK M. KARSTEN, Washington, D. C. *Annual Report of the Smithsonian Institution, 1955.* Washington, 1956.

Acknowledgment of Monies and Gifts Received

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Donations to Central Bureau

Previously reported: \$1,093.00; A. J. Loeffler, Minn., \$3.00; Mrs. M. Wittmann, N. Y., \$.75; Mrs. Steinke, Mo., \$1.00; Total to and including December 20, 1956, \$1,097.75.

Chaplains' Aid Fund

Previously reported: \$182.02; St. Francis de Sales Benevolent Society, Mo., \$8.22; Michael Bubick, N. J., \$7.50; Total to and including December 20, 1956, \$197.74.

St. Elizabeth Settlement

Previously reported: \$5,346.16; From Children Attending, \$1,291.05; Greater St. Louis United Fund, \$1,455.00; Total to and including December 20, 1956, \$8,092.21.

Catholic Missions

Previously reported: \$1,353.11; Osnabrueck Trust, \$4.76; N. N. Mission Fund, \$30.00; Geyer Trust Fund, \$25.51; M. & T. Trust Fund, \$21.25; Meissen Trust Fund, \$4.26; Anna Weis, \$10.00; Mission Committee, N. J., \$5.00; Phil Kleba, \$15.00; A. J. Loeffler, Minn., \$7.00; Lydia Freymuth, Mo., \$5.00; A. J. Loeffler, Minn., \$7.00; St. Ignatius Mission, Minn., \$5.00; Total to and including December 20, 1956, \$1,492.89.

Christmas Appeal

Rev. Paul Schmid, Ind., \$2.00; A. J. Loeffler, Minn., \$10.00; Catholic Central Society of N. J., \$2.50; Stephen Utz, Conn., \$2.50; S. F. Pinter, Mo., \$5.00; Mrs. Vollmer, Mo., \$2.00; Rev. A. Eckert, Ill., \$5.00; Mrs. Vera Lauer, Mo., \$1.00; Msgr. Geo. Dreher, \$10.00; R. J. Gerdes, Mo., \$2.00; Alfons Dittert, Mo., \$2.00; Bernadette Micheel, Mo., \$3.00; Katherine Schmit, Mo., \$5.00; Fred A. Gilson, Ill., \$5.00; A. Stumpf, Mo., \$10.00; St. Joseph Soc., Minn., \$5; John Schneider, Tex., \$25.00; Msgr. A. Wempe, Mo., \$10.00; Mr. and Mrs. Edw. A. Roberts, Mo., \$5.00; Mrs. Rose Gauvain, Mo., \$2.00; Andrew F. Hustedde, Mo., \$10.00; Rt. Rev. B. J. O'Flynn, Mo., \$10.00; Mrs. Bertha Seger, Mo., \$1.00; Frank Everding, Mo., \$5.00; Teresa Galle, Mo., \$5.00; E. L. Zoernig, Mo., \$10.00; Charles G. Ruess, Mo., \$3.00; Joseph Sommer, Mo., \$10.00; F. C. Bangert, Mo., \$1.00; Mrs. W. Esswein, Mo., \$1.00; Betty Behan, Mo., \$1.00; Mrs. Charles Hoffmeister, Mo., \$1.00; St. Philomena Parish, Mo., \$10.00; Mrs. Ida Dames, Mo., \$2.00; Joseph P. Steiner, Mo., \$2.00; Henry Renschen, Ill., \$1.00; Frank Gittinger, Tex., \$10.00; Mr. and Mrs. Matt Post, Ark., \$5.00; N. N. Miss., \$10.00; Raymond Auer, Mo., \$5.00; Lies, B. N., MD., Kan., \$25.00; Rev. A. T. Strauss, Mo., \$10.00; Rev. Jos. Chiodini, Mo., \$10.00; John M. Willems, Ark., \$5.00; W. D. Jochems, Kan., \$10.00; T. J. Arnold, Ark., \$25.00; Cecilia Schmidt, N. Y., \$1.00; Aloys M. Wambach, Wis., \$10.00; Rev. A. J. Mersinger, Mo., \$5.00; A. M. Herriges, Minn., \$2.00; Val J. Peter, Neb., \$10.00; E. C. Gummersbach, \$10.00; Henry Dielmann, Tex., \$10.00; Rt. Rev. Geo. Regenfuss, Wis., \$2.00; Herman J. Kohnen, Mo., \$3.00; Mrs. John Fiegen, Ill., \$1.00; St. Mary's CWU No. 15, Pa., \$7.00; John Daniel, Pa., \$5.00; Mrs. Ben Roers, Minn., \$2.00; Mrs. Elizabeth Arns, Mo., \$1.00; Al Carpist, Pa., \$2.00; Margaret Schaad, Pa., \$1.00; Mrs. Stephen Marturano, Tex., \$2.00; Mr. and Mrs. Primo Baracani, Ill., \$1.00; Josephine Forthaus, Mo., \$2.00; F. J. Kreuskamp, Ohio, \$4.00; J. V. Kirchhoff, Mo., \$2.00; John V. Baltz, Ark., \$1.00; Mrs. Jean Lahm, Mo., \$1.00; Miss J. Bresnahan, Mo., \$2.00; Elizabeth Kuhlman, Ill., \$1.00; Edwin Fiebiger, Mo., \$2.00; Mrs. Frank Saale, \$1.00; Margaret Henry, Mo., \$1.00; Juliana Scheppers, Mo., \$2.00; Rev. Anthony Kiefer, Ill., \$2.00; Francis C. Kohler, Mo., \$5.00; Mr. and Mrs. Frank Scherer, Mo., \$10.00; William Gerlach, Minn., \$10.00; Norbert Mersinger, Mo., \$5.00; Rev. John H. Byrne, Mo., \$10.00; Eleanore Kenkel, Mo., \$5.00; Peter P. Hiegel, Ark., \$5.00; Msgr. J. G. Herrman, Kan., \$25.00; St. Andrew Parish, Mo., \$100.00; Rt. Rev. George Zentgraf, N. Y., \$5.00; Helen Ahillen, Mo., \$10.00; Msgr. Peter Pape, Wis., \$10.00; Rev. J. F. Frommherz, Ohio, \$5.00; St. Joseph Church, Ill., \$25.00; Most Rev. Jos. M. Mueller, Iowa, \$25.00; N. N. Toledo, Ohio, \$1.00; Mrs. J. Hennekes, Mo., \$1.00; Rev. Vincens Brown, Kan., \$2.00; Rev. P. Kersgieter, Mo., \$10.00; Augustinian Fathers, Wis., \$5.00; M. M. Hoffman, Iowa, \$10.00; Joseph P. Rewinkel, Conn., \$5.00; F. Wm. Kersting, Pa., \$5.00; Frank Mueller, Minn., \$5.00; Rt. Rev. Msgr. T. F. Connors, N. Y., \$5.00; Rev. Jos. A. Becher, Wis., \$5.00; Rev. Jos. Portuchek, Mo., \$10.00; Rev. John R. Phelan, Mo., \$10.00; Rev. Jos. A. Bartelme, Wis., \$5.00; Louis Auer, Mo., \$1.00; St. Liborius Church,

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